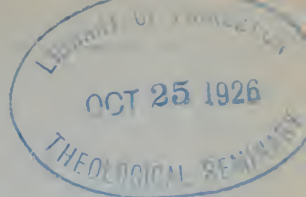




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The Outlook of Missions



VOLUME XVIII

OCTOBER, 1926

NUMBER 10

OUR CENTENNIAL

1826

1926

A CENTURY OF HOME MISSIONS



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REFORMED CHURCH IN THE UNITED STATES
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The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

The Lord direct your hearts into the love of God, and into the patient waiting
for Christ. II Thessalonians 3:5.

May that treasure on which our hearts are set, no longer be the treasure of selfish acquisition, but the rich treasure of a heart overflowing with love to all the sons of men, and seeing in them the very presence of the Son of Man, our Saviour.

Beautiful Saviour!
Lord of the nations!
Son of God and Son of man!
Glory and honor,
Praise, adoration,
Now and for evermore be Thine.

"Christ taught convincingly. Although He said but little about heaven, yet the glories of that unseen world are as real to Christians as the glories of this world."

"What is the destiny of the faithful? It is the enrichment of the world by the gift of true religion. The restored Israel shall become a missionary nation. Law means instruction, and judgment means religion. The light of faith shall shine steadily and brightly like a star."

We have tried the might and the power, and it is now time to try the way of the Spirit of God, and see whether we cannot build up a new house of life for men. If the nations of Europe would trust to spiritual means for their security and defense, find their safety in destroying enmity and building up friendships, the time would come when men would say: "How beautiful."

—T. RHODDA WILLIAMS.

"When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.

"So to the heart that knows Thy love, O Purest,
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door."

If you want a religious life that is happy and contented and efficient and powerful, you must pay the price for nurturing your soul, for developing your soul, for spreading it out, so to speak, where the influences of God can fall upon it.

—A. W. BEAVAN.

Cherish and flatter this world as you will, excuse its palpable defects, gloss over its notorious wrongs with honeyed phrases. But where it has halted in altruistic practice wickedness has come in upon it like a deluge.

—S. PARKS CADMAN.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

Man, because of his sin, has lost his way, but the Good Shepherd comes to find him. Man, by his transgression, has become sick in body and in mind, but the Great Physician comes to heal him. Man, by his violation of law, has become bewildered, and the Supreme Teacher comes to teach him. Man, because of his remorse, is heavy laden, but the Great Burden-Bearer comes to give him rest. Man, because of his wandering from God, has become the victim of forces which he cannot overcome. He is met in his impotency and despair by the all-sufficient Saviour.

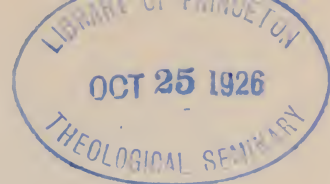
—CHARLES E. JEFFERSON.

Holy Father, cheer our way
With Thy love's perpetual ray;
Grant us every closing day
Light at evening-time.

"One of the thrilling privileges of the Christian life is found in the spiritual fellowship felt by each follower of our Lord with those heroic souls who carry the gospel to the far frontiers of the world."

The Prayer

MAY nothing less than likeness to Thyself satisfy our awakened souls. Inspire us, we pray Thee, with the longing to reach the higher life. For Jesus' sake. Amen.



The Outlook of Missions

VOLUME XVIII
NUMBER 10
OCTOBER, 1926

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

HOME MISSION DAY

November 14

ORIGIN OF THE BOARD OF HOME MISSIONS

Rev. J. C. Leonard, D.D.

WE are this year celebrating the 200th anniversary of the founding of our first Reformed congregations in America—two centuries of church work in this magnificent country. What an opportunity to lengthen cords and strengthen stakes! What an era for the accomplishment of great things for Kingdom interests! The year 1926 also marks the passing of 100 years in our Home Missionary operations, and it is therefore eminently fitting that the Reformed Church should celebrate the centennial of the Board of Home Missions. A century is a long period within which to plant new interests north, south, east and west in the home land. Our blessings have been great; our privileges have been superb. The Church is duly grateful to the loving Father for His abundant blessings through the years. The history already made is glorious. It is profitable to study the same and to store up its facts in our memories. "Remember the days of old; consider the years of many generations." Recalling the achievements of these past hundred years of Home Missionary endeavor inspires us for the tasks of the present and the future, and leads to sincere, earnest, consecrated effort. Firm foundations were laid in the last century; the Church must now build the superstructure.

It is interesting to read the incidents

leading up to the organization of the Board of Home Missions, at first called the "Board of Domestic Missions." It is especially interesting and significant to note the fact that the Board of Domestic Missions owes its origin to the repeated calls of churches in North Carolina for ministers. These churches in the South were for long intervals destitute of the means of grace. They felt that they had a right to ask the Synod to supply their needs. Beginning with 1750 the scattered Reformed people of North Carolina had the services of a few consecrated ministers for half a century: Theus, Martin, Dupert, Schwum, Weyberg, Christman, Bithan, Suther, Schneider, Dieffenbach, La Rose, Loretz. But these few men, only two or three of them in service simultaneously, had to share their labors with the people scattered over a wide section sparsely settled, in which there were no real highways of travel. When the Coetus of the churches in Pennsylvania became the Synod of the Reformed Churches in the United States in 1793, the churches in North Carolina renewed their appeals in earnest. These appeals are in fact pathetic in their earnestness. The petitioners seemed to feel that under God the Synod was their only hope. And it must be recorded that Synod did its best to relieve the situation. From 1797 to 1813 these appeals from churches in North Carolina went up to Synod just

about every year. In answer to the appeal in 1813 the Synod inaugurated a new policy to help these churches, viz., the sending of theological students, licentiates and young ordained ministers to the South for limited periods, with instructions to visit all the scattered congregations and minister to them. Under this policy through several years the churches of the South greatly enjoyed the visits and services of these young men. Among them are the following names: J. R. Reily, Wm. Weinel, H. Dieffenbach, J. Schobl, J. S. Ebaugh, G. Leidy, J. Rudy.

The most prominent of these was Rev. J. R. Reily. So highly was this pious, eloquent young minister esteemed that in several families children were named for him. On one tour of four months he baptized 113 and confirmed 169 persons. The Synod was so profoundly impressed by the glowing report of this young minister on his labors in the South in 1814 that steps were at once taken to organize the Board of Domestic Missions, whose successor, the Board of Home Missions, has continued in operation for a century. Lexington, N. C.

CENTENARY CHALLENGE

John C. Horning

THE Mission of the Church is "not to build up itself out of the community, but to build up the community out of its very life." In other words, it is to build itself into the life of the community by pervading life and its relations with the spirit of Jesus Christ. This intensive process, revived in our mission outposts and in all our churches, may be fittingly made a Centenary Challenge.

This is a moral and spiritual process which is rooted in pure and undefiled religion and fructifies in moral character and conduct. Jesus likened this Kingdom process to "leaven," which a woman took and hid in three measures of meal, till the whole was leavened." This quickening, enlarging, enriching process reveals the working of the Kingdom in the hearts and lives of men, how it mysteriously vitalizes and mightily transforms man and his relations.

This process has practical outcome, first in *individual life*, the unit of all human relations. He is not to be saved out of the world relations but in that relation, and that with a salvation that savors all that he touches.

The Christian is the transmitting, transforming agent that touches all groups with saving, savoring power. He is felt in the *domestic life*, that fundamental institution of society. Today there is a decline and disruption of home life that is alarming. The breaking up of the home life has been pointed out as

one of the primary causes of the disturbing wave of crime. Parental discipline, filial obedience, the unity of home life seem to be passing. Present economic and social conditions as well as parental laxity and unconcern contribute to this disintegrating process.

The corrective of this is in the hands of the parents. A child's spiritual development depends upon the parents more than on anyone else. The spirit that kindles the fires of devotion on the family altar makes for domestic solidarity and begets that filial reverence that makes home a sweet memory and its influence limitless.

Then *social life* will more and more feel the force of this spiritual leaven. "It is rather significant," observes a Chinese student, "that with the ebbing tide of spiritual life there should be a rising tide of social evil." Divorcement, sex laxity, murder and robbery, appalling lawlessness make the general weakening of the moral tone of society painfully impressive. In the awakening of the spiritual and moral consciousness lies the corrective of moral decay. The Church is the potential cure of our social ills. The projection of the Kingdom spirit will heal our hurt.

Materialism is the menace of our *industrial life*. Too often human life must suffer and sometimes perish for profit's sake. Womanhood is weakened and childhood is dwarfed by inhuman industrialism. There must be an increasing

recognition of the supreme value of human life, over every consideration of property or profit. Not that these have no place in human affairs but that the life of man is first. Christian conscience must speak, and healthful public opinion will awaken for righteousness.

Evidences of reasonableness and righteousness on the side of employer and employee are becoming increasingly manifest. The Golden Rule is being applied to business and found practicable and strangely profitable. The leaven of righteousness is touching some measure of industrial life and justice is given a voice, but we have quite a long way to go before Christian conduct does away with pagan practices.

In *civic and political life* we see evidences of flagrant corruption. Many look more upon the emoluments of public office than upon the honor of public service. Of few can it be said as of Abraham Lincoln, "He was a servant of the people." But the leaven of the few may yet pervade the many.

There is no limit in sphere or service to this leavening process of the Kingdom through the Church. It quickens conscience, animates character, tempers contacts and motivates conduct and service. There is the hiding of that power that makes for righteousness in man, community, state and nation, that righteousness that exalts above reproachful sin a nation.

A CENTURY OF HOME MISSIONS IN THE "EAST"

James M. Mullan

IN celebrating the centenary of organized Home Missions in our Church we ought not to overlook the fact that there had been a century of Home Missions before the first Board of Home Missions was created. Had there not been there would have been no Reformed Church in the United States in 1826. When we attempt to appraise Home Missions in the Reformed Church we shall have to place to its credit the whole first century of our history in this country. Thus including the first hundred years, it can properly be said of the Reformed Church, as it has been said of the other historic Protestant churches, that we are the product of the Home Missionary enterprise. The history of the American churches might truthfully be written in terms of Home Missions. In that case, however, instead of dividing our history, as our historians have done, into a half dozen or more periods, we should divide it into two: *Before and After 1826*.

The organization of Home Missions is of great significance. It was an attempt to incorporate the growing spirit of our denomination in the interest of the expanding national life of America. Without doubt this began in the division of the Synod into Classes in 1820. Dr. Dubbs observes in his *Historical Manual*,

that the organization of the Classes marks the time of awakening of the Reformed Church in this country to the nature of its mission, and of the earnest determination to labor for its accomplishment. The establishment of the Theological Seminary in 1825 to meet the need for more and better qualified ministers certainly belongs to this important movement of organized denominational effort, the result of which is the considerable stature to which we have attained.

In 1826 we were largely in the "East," although the Ohio Synod had been organized (1824) and missionaries made extensive trips to the "West." We had 90 ministers, 305 congregations, and perhaps 25,000 members. (Incomplete synodical reports 15,161). We occupied a few states along the Atlantic seacoast. This area has continued to be unto the present time the area of our largest growth. It lies within the Eastern, Potomac and Pittsburgh Synods, and the German Synod of the East. Nine states—Massachusetts, Connecticut, New York, Pennsylvania, New Jersey, Maryland, Virginia, West Virginia, North Carolina, and the District of Columbia, cover the territory. This area constitutes about a twelfth of our national domain. In this comparatively small area there is at this

time a third of the population of the country. The population is five and one-half times what it was in 1826, but within the same area the Reformed Church has become ten times as large as it was in 1826. Our membership has grown twice as fast as the population during the past hundred years in our "eastern" field, and constitutes 71% of our total membership in the country. This is approximately the same proportion of congregations in this area to the total number.

Thus from the standpoint of our denominational growth the "East" has been important missionary territory, and it continues to provide its proportionate increase in our membership. In view of these facts certain observations may be made:

1. The "East" is still an important mission field for the Reformed Church, considering the strength of our constituency in this section. The possibilities for continued growth are found in the large and increasing number of growing cities. Of 283 cities listed as "the important cities" of the country, 105 of them are in the nine states and the District of Columbia referred to, and during the decade 1910-1920 their population increased 3,000,000. Of the twelve largest cities of the country, each having more than half a million population, six of them are within this area, and the Reformed Church is found in all of the six. Of the 105 cities the Reformed Church is located in thirty.

However, this is a highly competitive mission field. Not only are all the denominations found there, but denominational zeal is very strong. All the larger denominations have local superintendents on the ground, who are familiar with the situation in the various centers, to spy out the land and seek locations for new churches. They anticipate the growth of the cities by several years and secure possible sites for future churches. The smaller denominations follow the example of the larger ones by providing some sort of local responsibility to look out for their interests. From the standpoint of denominational extension it would seem that we have lost some advantages which they possess by our having so well succeeded in centralizing and concentrating

our work in the General Synod's Board of Home Missions. "Let the Board of Home Missions do it," has become the attitude of our Church judicatories and this long range interest at headquarters seems to work financially in inverse ratio to the distance from the field. In consequence we have a situation that needs to be faced quite frankly and seriously. How to conserve the undoubted value of centralization and at the same time to stimulate local initiative, local interest and local financing in behalf of Home Missions in fields where opportunities no doubt exist is a problem that cannot be indefinitely pushed aside if we are to keep the place we have made for ourselves in the "East" during the past one hundred years.

2. By sheer physical necessity the time is approaching within our territory in the "East" when there cannot be any appreciable increase of churches on the part of any of the denominations. That is to say, we are approaching, with varying degrees of speed, in the different centers of population, the time when no more new church organizations will be necessary or desirable. That point has been reached in certain places, and in most cities there would be fewer new churches organized if there were more co-operation among the denominations and greater statesmanship displayed in the reconstruction of existing parishes. If the mission churches now on the roll of the Board of Home Missions in the Department of the East were to become self-supporting, even were funds available we could not again have the same number of mission churches. There are spots within this territory that may be exceptions to this statement. The enterprising state of North Carolina may be at this time of marked development such an exception. On the whole, however, the statement is correct. This situation is a challenge both to Classes to interest themselves in passing opportunities for new work within their bounds, and also to the whole Church to make possible, through the Board of Home Missions, adequate equipment for the present mission churches in order that they may be put upon their feet before their day of opportunity has

gone by, to become strong and effective Reformed Churches in their communities. This was the aim of the Board of Home Missions through the Forward Movement. The results that have been accomplished fully demonstrate the value of the policy, which, however, has failed on the whole because of the inadequate financial returns. It would well pay the Reformed Church to come to the help of these churches by enabling them to become, as many of them can become, capable, self-supporting churches, sources of strength to the whole denomination. *A centenary fund of \$100,000* at this time would aid greatly in meeting this important and critical need.

3. As the opportunities to establish new churches in the "East" grow more urgent with us, and fewer, by the same token the self-supporting churches become more and more important. That is to say, as the population increases and the cities become more congested, the more intense grow the social and economic conditions, and the more important the gospel service in behalf of the people and society. A sufficient number of well-staffed, effective churches is becoming more the need of the "East." Pioneer missionary work is shifting from geographical frontiers to the social and economic frontiers which are in our crowded cities and neglected rural sections. A great many "self-supporting" churches today are not able to support themselves. There is a growing need for constructive studies of such fields and expert guidance in working out solutions of the problems involved. The Church may very properly

look to the Board of Home Missions for such service. Provision has been made for this in the rural fields and valuable results may be expected. Sustentation is not the solution of the problems of struggling churches. Scientific study of fields, and upon the basis of an intelligent understanding of conditions, reconstructions—interdenominational in many cases—better programs of service, indicate the trend of modern times toward improvements in churching. There might profitably be given financial assistance in instances where more adequate church buildings are needed. The Board of Home Missions, by recommendation of the Commission on Social Service and Rural Work, has done something of this sort for churches besides those falling within the sphere of the Department of Country Life. But the demands of the mission churches have been so great that funds have not been available for this service to any appreciable degree. The Board of Home Missions, as it faces another century of service, might well be considered the Service Agency of the Church to provide expert service to the local churches, whether mission churches or self-supporting, for the study of their problems and the working out of effective solutions to the end of making our churches strong enough to bring the Gospel within the reach of all the people and to permeate society with the Christian spirit. The next century will be a century of intensive development in the service of the Gospel on behalf of the people, their homes, their work, their institutions, and a more Christian civilization.

LOOKING INTO THE FUTURE

Rev. F. C. Seitz, D.D.

IN celebrating the One Hundredth Anniversary of organized Home Mission Work in our Church, one of the interesting things to do will be to think back over a period of one hundred years, and, from data at hand, follow the work to the present time. We are quite sure it will be an interesting story. However interesting and necessary such a process will be, it will prove profitable only as the

knowledge, experience and momentum gained are applied to the work in the future. The past is not a hitching post, but a guide board.

Consequently along with a proper and just evaluation of the past, there must also be an adequate program outlined for the future. The big thing is not what has been done, but what can and must be done along the line of Home Mission endeavor.

This becomes all the more apparent and urgent when we realize, first, that the contribution our nation needs most of all is what the Church has to give, and, secondly, when we further come to realize the change of emphasis laid on the function of the Church.

No doubt we agree that society is not in the most healthy condition. For that reason many diagnoses are made and remedies suggested. We are coming to see, however, more and more that the only real hope is in applied religion. "Let the word of Christ dwell in you richly." For the attainment of this we need the Church—many churches—the Church not only where it is today, but also in many places where its influence is not felt. And this is the work of Home Missions.

We realize also that the Church has a social conscience which she did not have until rather recently. The idea in establishing a Church was to save individual souls, to gather them together and to

furnish them with passports to heaven, as it were. The object now is, not to save fewer souls, but, instead of simply keeping them fit for citizenship in heaven, they are to be used to bring heavenly conditions to prevail upon earth. They are saved not to get away from the world, but to serve the world.

Thus the object in establishing a mission, or missions, is not merely to win some individuals of the community for Christ, but to put Christ into the whole community. And naturally the more communities that are thus served, the more really Christian will the country become.

If we are at all interested in and concerned about the welfare of our nation, we will welcome the opportunity to lay upon the minds and hearts of our people, not only the glory of the achievements of the past, but also the tremendous claims of the future upon Home Mission endeavor.

Greensburg, Pa.



DAILY VACATION BIBLE SCHOOL, UNIONTOWN, PA.

One of seven schools conducted by Rev. Stephen Borsos, Traveling Missionary for six Hungarian Churches

Home Missions

CHARLES E. SCHAEFFER, EDITOR

HOME MISSION DAY

HOME Mission Day, November 14th, has a peculiar significance this year. It marks the culmination of the period during which the Reformed Church is observing the One Hundredth Anniversary of its organized Home Mission work. Efforts have been put forth to make the day a real *Reformed Church Day* in our denominational life. Every congregation and Sunday-school throughout the Church is asked to participate in this special service. "*Our Centennial*" is the subject of the Service which has been prepared by

the Board for use on this day. It is a brief story of the past achievements and a challenge for the future in our Home Mission work. The Anniversary Service will be marked by a Thank-offering of *One Hundred Thousand Dollars* on this day. This sum is to be used to replenish the treasury of the Board and make possible some greatly needed advance work. If every member of the Church will contribute one dollar as a Thank-offering, the amount of One Hundred Thousand Dollars can be easily met.

THE ANNIVERSARY

BY action of the General Synod the period from September 28th to November 14th has been set aside in commemoration of the One Hundredth Anniversary of the organization of our Home Mission work. "The American Missionary Society of the German Reformed Church" was organized in Frederick, Maryland, September 28th, 1926. An initial service was held on September 26th in the Evangelical Reformed Church of Frederick, Maryland, which was largely attended. Addresses were delivered by Mrs. B. B. Krammes, the Vice-President of the Woman's Missionary Society of General Synod, representing the Women

of the Reformed Church, and by the General Secretary, Dr. Charles E. Schaeffer, representing the Board of Home Missions. Similar services have already been held and are scheduled to be held in every section of the Church. Groups of congregations have arranged for joint meetings in observance of this occasion. A formal celebration will be held in Miller Hall, Schaff Building, Philadelphia, on Friday, October 15th, when addresses by representatives of the Board and Superintendents will be delivered in the morning, greetings from Church bodies extended in the afternoon, and a popular meeting with inspirational addresses in the evening.

NOTES

THE corner-stone of the new Calvary Church, Bethlehem, Penna., of which Rev. T. C. Strock is the Missionary, was laid with appropriate services on Sunday afternoon, September 19th. The Board of Home Missions was represented by the Superintendent of the Church-building Department, Mr. Joseph S. Wise. The Rev. H. I. Crow also spoke, and the following ministers were present: Revs. T.

C. Brown, Dr. Z. A. Yearick, and P. A. Laury, of the Lutheran Church.

* * *

Seven Daily Vacation Bible Schools were conducted this Summer under the direction of the Rev. Stephen Borsos. There were 225 pupils enrolled with an average attendance of 171. At the close of the term 21 of these pupils were confirmed. Mr. Borsos was assisted by two

teachers. These schools were located in Evansdale, Pursglove, Sabratton, Bear Mountain and Galloway, West Virginia, and at Uniontown and Masontown, Pennsylvania.

* * *

The corner-stone of Calvary Church, Lima, Ohio, of which the Rev. E. Bruce Jacobs is the pastor, was laid on Sunday, August 29th. Dr. Henry S. Gekeler, the Editor of "The Christian World" preached the sermon.

* * *

St. Luke's Mission, Wilkes-Barre, Pa., of which Rev. H. A. Shiffer is the pastor, is completing its very splendid new building and it will be dedicated November 28th.

* * *

Trinity Mission, West Hollywood, California, of which Rev. M. M. Noacker is the pastor, is nearing completion and will be dedicated on Sunday, November 7. The Board of Home Missions will be represented by its General Secretary.

* * *

Miss Louise Brooks began her work on October first in St. Paul's Mission, Kansas City, Mo., as Deaconess and Social Worker, where she takes the place of Miss L. Kippenhan.

* * *

A new Japanese Mission was organized at Sawtelle, California, twenty miles out of Los Angeles, in a thickly populated Japanese community. The Rev. Mr. Suzuki has been appointed as the Missionary in charge.

* * *

A new Hungarian congregation was recently organized in Los Angeles, California, by the Missionary, A. Hady. The Missionary reports that on Saturday evening, September 11th, the congregation held a "love feast" at which about two hundred people were present. The Sunday services have been well attended, the number increasing from 24 the first Sunday in July to 112 on the third Sunday in August. They are holding their services in the First Reformed Church, where the two congregations are co-operating splendidly.

* * *

Work in the new Mission at Maywood, Chicago, Ill., was started on Sunday, September 12th. In spite of a rainy day there were 41 in Sunday-school and 46 at the morning service. At the afternoon service there were over a hundred persons present. Miss Ina Jackson, Deaconess at Grace Church, Chicago, will give most of her time to this interest for the time being.



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BETHLEHEM
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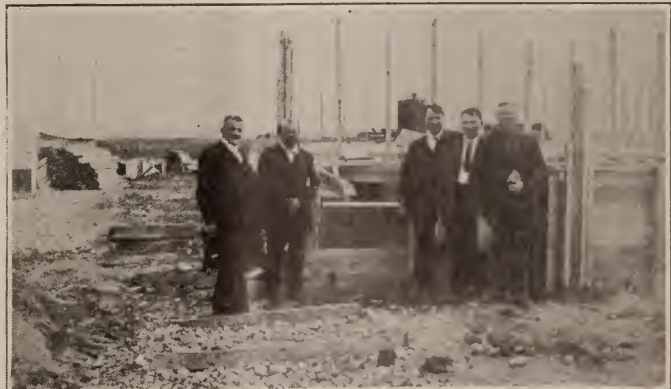
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PA.

A NEW CHURCH BUILDING IN CANADA

On June 13th the corner-stone of the new church at Duffield, Alberta, Canada, was laid with appropriate services. Owing to the illness of the pastor, Rev. C. H. Reppert, of Stony Plain, the Field Missionary, Rev. Paul Sommerlatte, was in charge. This congregation has never had a church building. It has always met in private homes. A year ago when the General Secretary of the Board of Home Missions visited this community he promised them \$1500 from the Home Mission

Day Offering on condition that the congregation itself would raise another \$1500 for a new church. This challenge was at once accepted and steps were taken to erect the new building. Since then the building has been completed and was formally dedicated on the 22nd of August. The sermon was preached by the Rev. Jason Hoffman, President of the new Edmonton Classis. The people are very happy in their new house of worship and are grateful for what the Church at large enabled them to do.

CORNER-
STONE
LAYING,
DUFFIELD,
ALBERTA,
CANADA



A CO-OPERATIVE PROGRAM OF EVANGELISM

Adopted by the representatives of the denominations affiliated with the Federal Council of Churches, in their capacity as members of the Commission on Evangelism, and commended by them to the churches.

THE Commission on Evangelism of the Federal Council of Churches met at Northfield, Mass., on June 17, 1925, for conference and consideration of the Denominational and Interdenominational evangelistic activities of the constituent bodies.

As the reports of the Secretaries and other official representatives of the Churches were presented, it became evident that there was much in common in the evangelistic methods followed by the denominations affiliated with the Federal Council. Having this fact in mind, the Commission appointed a Committee on Program with instructions to prepare and present an outline of a plan for evangelistic work which would be in accord with the present evangelistic spirit and program of the constituent bodies.

The report of the Committee was unanimously adopted by the Commission at Northfield in June, 1925, and confirmed by the Commission at its meeting in New York, March 4, 1926. Copies of the report had been mailed to the ninety-three members of the Commission, and favorable replies received from sixty-three of them. This includes the entire group of active members upon whom the Commission depends. In the list is found all the denominational Executives of Evangelism whose Churches are affiliated with the Commission.

General Statement

1. Evangelism is the foremost work of the Church. All her other activities are of value chiefly to the extent that they aid in making Christians truly Christ-like; in bringing non-Christians to faith in Christ; to a sincere confession of Him as Saviour and Lord; and to devoted service in His name.

2. There is developing in the communions comprising the Federal Council of Churches a better understanding, a new spirit of unity and a growing uniformity of method in connection with their evangelistic work.

3. For these and other reasons, presented to the Commission by the denominational representatives, it is led to believe that the time has come for the adoption of a common program, and its early presentation by the evangelistic agencies of the denominations to their constituencies. The Commission also expresses a strong desire and expectation that all our Churches will unite in carrying out this program, and that they will adhere to its careful features, adapting it where necessary to their several needs.

4. The outline of the program as adopted by the Commission is presented under four heads. First, the denominational plan and the way in which it may effectively be presented to all the churches. Second, the program for the local church, its preparation and the enlistment of the church membership in its execution. Third, the outstanding features of a pastoral and parish program. Fourth, interdenominational co-operation with recognized interdenominational community Federations or Associations.

I. A General Denominational Plan

1. The establishment or reinforcement of a Commission or Department of Evangelism by each one of the constituent Churches, with provisions for such support as will make each Denominational plan effective.

2. An effort on the part of each Denomination to bring all pastors, officers and people to think and pray and work in terms of the whole Church of Christ.

3. The issuance by each Commission of a handbook on Pastoral Evangelism or other literature which will completely outline a parish evangelistic program.

4. A concerted effort on the part of the Commission or Department of Evangelism and all workers who can be enlisted for service, to present the plan of each Denomination to the entire pastorate; to the official bodies; and to the members of all the churches.

5. A fellowship of prayer within the Denomination and with other Communions.

II. Preparing for the Work in the Local Church

1. There will be personal preparation on the part of the pastor himself.

2. The pastor will draw up a definite evangelistic plan which will fit into the general program of his church and be a vital part of all the work of the year.

3. This plan will be presented to the officers and people with an effort to secure their hearty approval, and to enlist them in the work of carrying it forward to success.

III. The Elements of a Pastoral and Parish Plan

1. A study of the Church in order to form a basis upon which to select members for assignment to service.

2. The preparation of a complete constituency or prospective membership list.

3. The conduct of a Church Rally Day in addition to the usual Sunday School Rally, preferably on the second Sunday of October, this to be followed by a careful consideration of the possibility of an Autumn ingathering, especially of those to be received by letter.

4. Sermons on Evangelism to be given at stated seasons in order to inform the people as to the real meaning of evangelistic work and to quicken their spiritual life.

5. The assignment of names from the constituency list to personal workers, with provision for regular reports by them on the work which they have done.

6. Training Church members in their privileges and responsibilities, enlisting

them in the ranks of the Service Organizations and assigning them to such service in the Church as each may be able to render.

7. Special responsibility to be placed by the Church upon the young people for personal evangelistic work to be carried on by their own leaders under the supervision of the pastor.

8. Such instruction of Sunday School teachers as will enable them to discover the evangelistic note in their Sunday School lessons.

9. Full use of the evangelistic possibilities in catechetical or communicant classes.

10. A period of intensive evangelistic work as a climax to the Church year.

11. Carefully fitting newly secured members into the life and work of the Church.

IV. Interdenominational Co-operation

1. The Denominational Agencies of Evangelism should endeavor to lead their own churches to co-operate in simultaneous programs of Evangelism, especially in every community where there is a Federation or Council of Churches, or other Association.

2. The churches, in co-operation, should begin their program of Evangelism in the early fall, giving special attention to the study of the community, definitely locating the unchurched and rallying all the Christian forces of the community to this work.

3. There should be a winter and spring period of cultivating and ingathering. In communities where a pre-Easter program is agreed upon by all the churches, the Denominational Agencies should unite in supporting it.

OBSERVATIONS OF THE TREASURER

J. S. Wise

ONE hundred years is a long time! Very few of the world's present teeming populations will live so long. In my whole lifetime I have been permitted to know only a few people who were *nearly one hundred years old*. I never spoke to any one who had reached that age. Dr. Prugh, late of San Gabriel, Cali-

fornia, was ninety-eight when I spoke to him for the last time. He was then our oldest living minister—young in spirit, keenly interested in the work of the Church and rejoicing in our Board's achievements. I spent a very delightful hour in his presence and shortly afterward wrote concerning him that "I felt

that I was in the presence of a young man." I now look upon that interview as an unusual experience and a rare privilege.

Compared with human life it is a long time; but in the light of the world's history it is short indeed. It is quite common in these days to celebrate our Centennial anniversaries. When I was a boy, it was the event of my young life to visit the Centennial Exposition in Philadelphia—and now the Sesqui-Centennial! Nearly a year ago I was privileged to attend the bi-centenary celebration of my own church—St. Paul's Reformed Church of Fort Washington—historically known as the White Marsh Congregation. Last May General Synod held its meetings in the First Reformed Church of Philadelphia in celebration of the Congregation's two hundred years of history. Other Centennials and bi-Centennials are frequent occurrences among our Eastern Churches. We have grown accustomed to the terms. How glibly they roll from our tongue! But in spite of the familiarity, the time spent in celebration is well worth while. We can well afford to rejoice over past achievements provided they inspire us to plan, pray and pay for even greater ones. That must be the motive back of our present Centennial Celebration of the Board of Home Missions.

On September 28th, 1926, in the Evangelical Reformed Church, of Frederick, Maryland, the Board was organized under the name of "The American Missionary Society of the German Reformed Church." It is not my purpose to write historically. I shall leave that for others. I want to emphasize a few outstanding facts for the sole purpose of giving information concerning the past and to stimulate even greater achievements.

After forty-four years of both encouraging and discouraging experiences, the Board was finally incorporated, February 18th, 1870, by special act of the Legislature of the Commonwealth of Pennsylvania, under the Constitution and Laws of the United States, of the State of Pennsylvania and of the General Synod of the Reformed Church in the United States and given its present corporate name. The Board at that time, all named

in the Charter, consisted of Benjamin Bausman, George B. Russell, Daniel Zacharias, Charles Santee, George Gelbach, Samuel H. Giesy, J. Bossard, Daniel W. Gross, Daniel Gans, Jacob Y. Dietz, George W. Aughinbaugh and Nicholas Gehr. Only fifty-six years ago and not a single survivor! Truly one hundred years is a long time.

Without doubt true recognition will be given to the work of the host of men who labored in behalf of the Board in its earlier history. Others, however, are more competent to do that than I am, so I shall be content with—"All honor to them for their great work of faith!" For it was certainly a matter of great faith. Scarcely did they visualize that out of their humble beginnings the Church would contribute through its Board six and a half million dollars in a century. That is the one concrete standard of measurement that enables us to determine the successes of the Board. I wish we had another standard, or yard stick. One that would tell us, perchance, of the many thousands of souls saved for the Kingdom through the efforts of this Board. Likewise one that would accurately determine the far reaching influence of the Missions, in enriching and developing Christian love and character in the lives of the many thousands of people with whom they have from time to time come in contact. It would be interesting also to measure with some degree of accuracy the constructive power exerted during the century by these Missions in building out of their most unpromising boys and girls real red-blooded, full-fledged, and dependable Christian men and women. I am afraid there are many chapters of our Home Mission History that can never be written.

Our yardstick, therefore, must be fashioned by the dollar standard. We have no other that is based upon reliable facts. Hence I wish to apply it by dividing the Century into three parts, or eras, as shown in the following table of the Board's receipts up to the meeting of General Synod held last May:

1—From 1826 to 1872,	
46 years	\$176,385
2—From 1872 to 1908,	
36 years	1,749,392

3—From 1908 to 1926,
 18 years 4,563,404

Total, 100 years\$6,489,181

At the time of this writing the total has gone considerably over six and a half millions. The first forty-six years were years of construction. Immediately after the incorporation of the Board the income began to increase rapidly so that after thirty-six more years, or eighty-two in all, the Board's receipts were pressing hard toward the two million mark. It remained for the last eighteen years to break all previous records and to establish the work on a far more extensive and comprehensive scale. Over four and a half millions, says the measure! Over twice as much in eighteen years as in all the other eighty-two! Have the accomplishments grown in like proportion? Ah, I wish I knew. My yard stick is not absolutely correct. The purchasing power

of the dollar has changed—hence certain allowances must be made.

Dr. Schaeffer and I are shaking hands today. We are congratulating each other over the Board's one hundred years of history. I am congratulating him on his successful leadership during the last eighteen years while he, in turn, is congratulating me on my fifteen years of service.

We are celebrating the Centennial and our anniversaries at the same time! Our hearts are glad—glad because we are permitted to have a part in the great work of Home Missions as its program ever increases in usefulness and unfolds in opportunities. Our predecessors were men of humility and faith. We would emulate their example by continual prayer for guidance and strength to at least sense the bigness of our task. We thank God for the past and look forward with increasing confidence in Him and the Church.

THE COUNTRY CHURCH AND HOME MISSIONS

By Ralph S. Adams

IN the Reformed denomination, as in most large denominations in this country, there is a large number of country, village, and small-town churches which are struggling for their very life because the communities which they serve are sadly over-churched. Their critical plight is an important subject for discussion at all meetings of Synods and Classes, especially when appeals for sustentation are made of these bodies.

But this practice of granting sustentation year after year without any specific requirement of attainment on the part of the local congregations aided in this way, has not greatly aided these charges generally in becoming self-supporting and vigorous. This was mainly true because the real cause of their weakness was not remedied nor even studied. The congregations were not made to realize that a constantly supported church is a dying church, that it has reached the period of feeble old age in its existence and must be supported by outside aid because it failed to lay by in its day the factors and pillars which would sustain it in this trying age. The condition of many of these sus-

tained rural fields is largely due to the neglect of Church judicatories to administer these funds in a constructive way.

No doubt many of our country churches have greatly served the Church at large in their day of strength and activity, and because of their contributions it might seem just to some that the Church at large guarantee an old-age pension indefinitely to these old patriarchs, in the form of sustentation. But Jesus taught that he who would save his life must lose it, and that he who loses his life for Christ's sake shall find it, maybe not on this earth but certainly in the eternal Heavenly Kingdom. If a church has ceased to be useful and influential in changing adverse conditions of human society in the community where it is located, no amount of historical background or past services will guarantee that church continued life and support. That church may have to gain its life by losing its earthly existence, and the spending of sustentation or mission funds for prolonging its unfruitful existence is an unchristian use of the Lord's money.

Then what is the solution to the prob-

lem of the weak, rural church supported by classical or synodical sustentation? The classical and synodical leaders protest that they have neither the time nor the technique to administer these sustentation funds in any other fashion. If the present method will not stand the test of Christianity, what method can be employed that is both practical and Christian? Some would answer the question by turning over to the Home Mission Board, perhaps through the Department of Country Life, the administration of all sustentation funds, and assign to this Board the task of perfecting a Christian standard of requirements for fields thus supported, together with a study of the local field, to locate causes and problems. In fact one of the Classes of our Church presented an overture to that effect to the General Synod at Philadelphia last spring. Of course the overture was defeated, showing that the Church is not ready for so radical a step. Furthermore the wisdom of such a step is seriously in question, for the administration of sustentation funds by a Classis offers a splendid field for local missionary emphasis and education. This feature of this system, unfortunately is too generally neglected, but the possibility for it is there, and if some of the other factors of administration could be supplied by the Home Mission Board, the present system of administering sustentation funds will prove most beneficial to local, aided congregations and to the Church at large.

The writer, during the past four years, has been rendering aid of this type by studying weak and struggling rural fields and recommending a program of reconstruction or renewed effort on the part of the local congregation.

Some of these fields have responded nobly and have greatly extended their usefulness in the community. Some have reduced the amount of sustentation called for year by year and promise soon to become self-supporting and self-respecting. The Department of Country Life of the Home Mission Board stands ready to render this expert service to Synods and Classes at all times as rapidly as the time of the writer and the funds of the Department can be made available to this

field of service. The Home Mission Board created this Department for the very purpose of aiding the country church in studying its own problems and learning its own fate. The members of the Board did not feel justified in enrolling large numbers of inquiring, needy rural fields without some such systematic study and without the establishment of some standard of attainment for the aided field. For that reason the Board does not have on its roll today a large number of rural missions, for which it has been often severely criticised. The answer of the Board was the creation of this Department so that the rural churches could be aided wisely, intelligently and constructively.

There is one drawback, however, to the adequate operation of the Department of Country Life in this capacity, and that is the limited personnel and the small budget. One worker finds it most difficult to answer all the calls and demands that are made upon the Department. This can be greatly overcome, however, with great spiritual and economic benefit to congregations, Classes and Synods, by the following methods of co-operation.

The Department of Country Life operates in the Classes and Synods through the committees on Social Service and Rural Work. The Synod and the Classis could assure a more active co-operation between its committee and this Department by making available to this committee funds to cover time and expenses of the committee-men needed in making proposed studies of needy fields. The Synod would strengthen its program and multiply its service many hundredfold by employing a full-time synodical rural field worker as the Ohio Synod has done. This worker would co-operate with the Department of Country Life in studying and serving rural fields and could be partly responsible for the right administration of sustentation funds. Your Synod and Classis could further co-operate with this Department during the summer months by interesting the needy rural fields within their area, to accept the services of a seminary student who will supply their pulpit if it is vacant, and will make a careful survey of the parish under the supervision and guidance of this Depart-

ment. The local charge is requested to pay as large a part of the student's salary during the summer months as it is able to pay. The Classis or Synod can assist by bearing the deficit. The Department of Country Life has set aside in its budget a limited sum for this purpose, much of which is used in meeting the expenses of the survey. The writer could have placed 40 students last summer if he had had this co-operation. But without it, or with the co-operation of only a few fields and Classes, he was able to place only seven. It will be well worth the while of Classes to use some of the sustentation moneys for this type of service, for it will mean benefits and return in the future that

cannot be measured by statistics. By so doing you are likely to discover how to bring a charge to self-support so that the sustentation funds may then be used for other needy purposes now neglected.

The writer is very willing and eager to co-operate in the solution of this great problem of administering sustentation funds to needy rural charges in a thoroughly Christian way, and will welcome any requests of Synods and Classes for his services and the services of the Department of Country Life. At the same time let us not forget that we must put forth more effort locally also if we would solve the problem successfully.

ANNUAL STATEMENT OF THE BOARD OF HOME MISSIONS

To the District Synods:

DEAR FATHERS AND BRETHREN: The Triennial Report of the Board of Home Missions to the General Synod last May furnished a complete and comprehensive survey of the work during the past Triennium. It is a bird's-eye view of the many-sided activities of the Board and is intended to supply the necessary information for the Church at large.

Reorganization

At its annual meeting in July the Board reorganized by the election of the following officers: President, Charles E. Miller, D.D., LL.D.; Vice President, Charles B. Schneder, D.D.; Recording Secretary, Frederick C. Seitz, D.D.; Treasurer, Joseph S. Wise; Attorney, Frederick C. Brunhouse. The General Secretary and the Superintendents of the various Departments were re-elected. There has, however, been a slight realignment of the Departments themselves. The Missions in the German Synod of the East are placed in the Department of the East under the Superintendency of Rev. James M. Mullan. The name of the Department of the West is changed to that of the Department of the Central West. The Immigrant Department formerly in charge of Superintendent David A. Souders, D.D., whose death occurred last December, has been discontinued and the work has been placed under the immediate supervision of the

General Secretary, he to avail himself of the services of the Presidents of the three Hungarian Classes, in looking after the Hungarian work. The Rural Work has been lifted into a Department to be known as the Department of Country Life, of which Mr. Ralph S. Adams has been appointed Superintendent. Likewise, the Commission on Evangelism has been changed into a Department of Evangelism. The Board proposes to appoint a Superintendent for this Department, who shall organize and carry forward the work of Evangelism for the whole denomination. The Commission on Social Service continues as such under the direction of Rev. James M. Mullan, as Secretary. The General Synod authorized the Board to appeal to and cultivate individuals and organizations so as adequately to finance its ever enlarging work. Consequently, the Board felt impelled to create the office of Field Secretary and thereby relate more vitally and effectively the work of the Board with the Church at large, with the expressed view of enlisting the practical co-operation of individuals, congregations and societies in the moral and financial support of the work. The Rev. William F. DeLong, D.D., has been appointed to this responsible position. He has already entered upon the duties of his office and we bespeak for him the cordial and sympathetic reception throughout the Church which this high and holy cause deserves.

Facts and Figures

During the year the following missions were enrolled: Bellerose, Long Island, N. Y.; Glenside, Pa.; Maywood, Chicago; Owego, N. Y.; Christ, Pittsburgh; (reenrolled) David's Church; Zion, Marine City; Hungarian, Middletown, Ohio; Hungarian, Los Angeles; Hungarian, Phoenixville. During the year the Board issued 33 Commissions to Missionaries. Daily Vacation Bible School Teachers and Deaconesses were appointed without formal Commissions. The following went to self-support: Emanuel, York; Christ, W. Hazleton; Trinity, New Kensington; First, Freeport, Illinois. The Fern Rock Mission, Philadelphia, merged with Heidelberg congregation. St. Luke's, Baltimore, and St. John's, Baltimore, united and formed a self-supporting congregation. Florence, Indiana, together with Rising Sun, Indiana, form a self-supporting charge. The Missions under the care of the Board are distributed as follows:

	No. Missions	Member- ship
Ohio Synod	17	2567
Mid-West Synod	17	2102
German Synod of the East	11	1830
Pittsburgh Synod	24	3053
Potomac Synod	31	4869
Eastern Synod	34	5989
Northwest Synod	79	5271
Hungarian	54	4341
Bohemian	1	60
Pacific Coast	3	195

Owing to changed conditions in the community, the Bohemian work in Chicago has been discontinued. Likewise, the Jewish work in Brooklyn has been temporarily suspended, and the property on Harrison Avenue has been sold. The Harbor Mission in New York has undergone a radical change within the last year. The Board sold the valuable property of the Hospice at 107 E. 34th Street, New York, at a handsome profit. The Harbor Missionary, Dr. Paul H. Land, is doing his work in the same building in a private office rented from the new owners.

Financial

The receipts of the Board in its General Fund for the last year were \$340,481.00 of which \$301,367.00 was received on the Apportionment. This is \$27,000 more than a year ago. The expenditures amounted to \$345,589.00. This is an advance of \$30,000 over the previous year. In the Church-building Department, the receipts were \$141,487.00 of which \$74,583.00 came through the Forward Movement and the Co-operative Plan, and \$8,632.00 as the Home Mission Day offering last November. The Board received 45 Church-building Funds amounting to \$52,500.00. There are now 1,016 Church-building Funds properly enrolled. With the ever-enlarging work it must become evident to all that the Board needs the full amount of the Budget which it presented to the General Synod last May. Inasmuch as the General Synod adopted the same amount for Home Missions as that of three years ago, every possible effort should be put forth to reach that goal. In addition to the regular Budget, the General Synod apportioned \$30,000 annually for Catawba College, the same to be paid through the Board of Home Missions on the basis that Catawba College is a Missionary Institution in a Home Missionary territory.

For many years, members of the Reformed Church and friends of the cause of Home Missions have invested money with the Board on bonds which the Board furnished. This proved a help to the Board and at the same time offered a safe investment for persons who had money to invest. It has been felt that this arrangement might be extended on a more general basis. The Board is, therefore, offering Serial Coupon Bonds of \$100, \$500 and \$1,000 each at 5 per cent. interest, properly secured, and is inviting persons of small or large means to buy these bonds as a safe and sound investment, and thus enable the Board to finance its work without depending too much upon the assistance of financial institutions. The General Synod has given its approval and pastors and consistories are asked to bring this to the attention of their people.

The 100th Anniversary

The work of Home Missions for the Reformed Church was organized in the city of Frederick, Md., September 28, 1826, when the "American Missionary Society of the German Reformed Church" was formally constituted. This year, therefore, marks the 100th Anniversary of this important event in our denominational history. The Anniversary is to be properly celebrated throughout the Reformed Church. We ask the Synods, Classes, Charges and Congregations to take proper recognition of this outstanding event and to arrange for a suitable celebration in every congregation. The season from September 28 to November 14 is to be devoted to the cause of Home Missions. The climax is to be reached on Home Mission Day, November 14, when the Church is challenged to lay upon the altar a Thank Offering of not less than \$100,000. This gift will enable the Board to enter upon the second century with fresh hope and confidence. The Woman's Missionary

Society of General Synod, whose actual beginning goes back to the same date, is joining the Board in a suitable celebration and contemplates the raising of at least \$25,000 as its share in the Centennial Offering. Let the observance of this event be shared by every member of the Reformed Church. If each one were to lay but a dollar upon God's altar, which would represent only a cent for every year in our history, in the aggregate the 350,000 members of our Church would in this way make a worthwhile contribution.

Trusting that the Synods will take suitable action on all matters that need the attention of the Classes and Congregations and praying God's blessing upon this work and upon that of the whole Reformed Church, we are

Cordially yours,

CHARLES E. MILLER,
President.

CHARLES E. SCHAEFFER,
General Secretary.

CHURCH-BUILDING FUND

\$25,000.



NO 1000.

THIS CERTIFIES THAT

The Board of Home Missions

OF THE REFORMED CHURCH IN THE UNITED STATES

Has received of the members of the Reformed Church in the W. A. (W. A.) and (W. A.)
Twenty-five Thousand Dollars, to be known as the
Rev. A. C. Whitner Memorial Church-building Fund.

This Fund was received

on the thirteenth day
of January 1926
J. A. Rice Treasurer



Charles E. Miller President
Charles E. Schaeffer Secretary

CHURCH-BUILDING DEPARTMENT

J. S. Wise, Superintendent

SIXTY years after the organization of the Board of Home Missions, the Rev. Dennis B. Shuey, now living in Galion, Ohio, was serving the Board as Western Superintendent. That was forty years ago. While in the performance of his duties he was challenged by a small group of Reformed Church people then living in Hazleton, Kansas, to secure \$500.00 for them toward the erection of a chapel. Money was very scarce in those days, especially in Kansas. This group had emigrated from Westmoreland County, Pennsylvania, and invested all their ready cash in land. They had plenty of land but no money. A fine lot was, therefore, donated by one of these families for the erection of a future Church and parsonage. Land values were low, consequently it was hard to borrow even so small a sum as \$500.00. Because of these conditions in 1886, the Rev. Mr. Shuey appealed to Rev. A. C. Whitmer, who had just assumed the office of Superintendent of Missions in the three Synods—the Eastern, the Potomac and the Pittsburgh, who brought out a plan which is still in vogue. The Churches were asked for Church-building Funds—the minimum was fixed at \$500.00. Evidently the appeal from Kansas made its impression, for the full amount was raised within about six months. The contributors to this Fund were as follows:

Missionary Society of Martinsburg, W. Va., per Rev. J. A. Hoffheins, D.D.	\$50.00
Missionary Society of Hellertown, Pa., per Rev. A. B. Koplin, D.D.	47.50
Missionary Society of Lower Saucon, per Rev. A. B. Koplin, D.D.	25.00
Reformed Church of Frederick, Md., per Rev. E. R. Eschbach, D.D.	50.00
Schlatter Missionary Society of Third Street Church, Easton, Pa., per Rev. H. M. Kieffer, D.D.	50.00
Elder Jacob Bausman, Lancaster, Pa.	50.00

Rev. B. Bausman, D.D., Reading, Pa.	50.00
St. John's Reformed Sunday School of Allentown, Pa., per Rev. S. G. Wagner, D.D.	50.00
St. Paul's Missionary Society of Rockingham Charge, Virginia, per Rev. B. R. Carnahan.	50.00
Missionary Society of Trinity Reformed Church, St. Clairsville, Pa., per Elder Henry Beckley.	27.50
Elder S. H. Lenhart, West Leesport, Pa.	50.00
	<hr/> \$500.00

This became the first Church-building Fund. We now have 1018. Funds whose total value is \$712,800. The first Fund was never invested in Hazleton, Kansas, although it was raised primarily for that purpose. Accompanying the appeal for money there was also a request for a Missionary pastor. The Rev. James R. Lewis was sent to Hazleton, stayed there for a few weeks and then accepted a call to the Maquokota Charge in Iowa. The result was that the congregation in Hazleton was never organized and the Fund was used elsewhere. It has been invested in four places since it was enrolled—in Sioux City, Iowa; Hungarian, Trenton, N. J.; Christ Church, Baltimore; and now in Trinity Church, Detroit, Mich.

The largest Fund we have is \$25,000, contributed by the whole Church through the Home Mission Day offerings of 1921 and 1922. It is named The Rev. A. C. Whitmer Memorial Church-building Fund, numbered 1000 and dedicated to his memory.

These Funds laid the foundations for the present Church-building Department. Through the Department we are now aiding in the erection of from fifteen to twenty or more churches annually. The Department not only aids financially but devotes much time in consultation as to types of buildings to be erected and furnishes expert architectural advice. Its aim is to furnish the Missions with experienced counsel for its plans and contracts, always looking after the Mission's

interest for efficiency, economy and architectural beauty. It is often difficult to get local building committees to see this, but in the main we have been quite successful.

Hundreds of Missions have been aided through this Department. The assistance given cannot be measured. It is more than financial. By reason of the Department's existence, the credit of a Mission is strengthened locally, thereby enabling it to finance the greater part of its building program. In addition, the Board itself has invested at the present time the gratifying sum of \$1,206,236. The properties in which the Board is interested are worth over \$3,000,000.

No one can estimate the amount of good done by the Missions whose work was made possible through this Department of the Board. That many thousands have been lifted from hopeless to hopeful lives and many others have been strengthened and helped into lives of greater usefulness is but one of its many achievements. Songs of praise are today ascending heavenward from hundreds of churches all over our land that would not have been possible had this phase of our work failed to grip the imagination of the early contributors of our Church-building Funds. There is much room for rejoicing over what has been done. Much more remains to be done. Is it worth while? Let the sainted Whitmer give the answer, for some years ago his pen produced the following:

"Is it worth while to put \$500.00 into a Church-building Fund? Yes, is the answer that comes with a strong emphasis from scores of those who years ago did so and who have lived to see the result; and yes, is the tender answer that comes from scores of happy dead who gave Funds in life-time or by will, dear hearts now looking down upon us from the heavenly world. If they could give our mortal ears a message they would say: "Yes, a thousand times, yes, it is worth while to put large money into this form of church work."

"Earthly investments, no matter how good, will sooner or later perish, but these Funds will abide. They will last for ages; at least they will serve the Lord until something higher and better may take their place. It is always worth while to take a hearty interest in what the Church is doing and thus to turn our prayers into effort, for only so will the Kingdom come."

Pennsylvania has had its first Interracial Conference of Church women. These conferences have always been held in the south, but the south no longer holds a monopoly on interracial complexes. September 21st and 22nd Church women met at Eaglesmere, Pa., to discuss among other subjects the Organization of Church Women for Interracial Work in Local Communities in Pennsylvania.



DAILY
VACATION
BIBLE
SCHOOL,
MORGAN-
TOWN,
W. VA.
REV. S.
BORSOS
—
REV.
JAMES
KRESZ,
TEACHER

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

SOCIAL SERVICE IN THE REFORMED CHURCH

IN the centennial celebration of the Board of Home Missions, Social Service cannot claim a front seat.

The first official notice taken by the Reformed Church of the Social Awakening was in 1908 when a request had been made for the recognition of a fraternal delegate from the Christian Socialist Fellowship, and the appointment of a delegate to the third annual convention of the same body. The General Synod declined to grant the request but the occasion called forth an important deliverance by the General Synod of 1911, namely: "In view of the liberty of thought and the freedom of conscientious convictions for which the Reformed Church has always stood . . . this whole question ought to be left to the intelligent study and thought of the individual citizen."

At the next General Synod in 1914, in response to a classical overture for the appointment of a Commission on Social Service, the declaration was adopted: "If the full Gospel is to be preached, the social ideals of Christianity must be proclaimed and lived by the Church. . . . We are convinced today that the Church to be true to her mission and loyal to her Divine Head must consider most seriously and honestly such questions as these: the question of a more equitable distribution of the world's wealth, the conditions of the poor, the misfortunes and handicaps of the rich, the problem of character and environment, rural surveys, the subject of the slums, the relation between employer and employee, child labor, wages of men and women, the social evil, and numerous other economic and moral questions which pertain to the social life of the world. The church cannot escape the obligation of stressing that phase of the Christian religion whose classic texts are: 'Thou shalt love the Lord, thy God, with all thy heart,' and

'one is your Master, even Christ, and all ye are brethren.'" The General Synod referred this matter to the Board of Home Missions with instructions to create a department of Social Service, "for the purpose, chiefly, of giving information and inspiration to the church." Instead of creating a *Department* the Board of Home Missions created a *Committee* on Social Service which cared for this work for the next six years. During that time a "Social Creed," or "Platform" was prepared by the Committee and it was adopted by the General Synod of 1917. The Committee also published articles in the church papers explaining and interpreting the several sections of this document, and other educational material was distributed throughout the church.

In 1920 the General Synod instructed the Board of Home Missions to reconstitute the Committee on Social Service and make it "more representative of the various sections of the Church," and outlined its activities, functioning through Synodical and Classical Committees, "to promote a genuine Christian social service program." Following these instructions, for six years social service, with rural work receiving major attention, was carried forward by a Commission, administered through the Department of the East of the Board of Home Missions. The Commission followed largely an educational policy, making pronouncements, publishing and distributing social service literature, and providing material for an annual social service number of the church papers. The chief advance was made in securing on the part of Synods and Classes the appointment of committees to co-operate with the Commission. In this way a closely articulated organization for social education extends throughout the Church.

The recent General Synod approved the creation of the Department of Country Life with a superintendent in charge, and authorized the continuance of social service under a Commission of the Board of Home Missions with the same administration as heretofore. This arrangement went into effect July first last.

This is in brief what the Reformed Church has attempted to do in an official way in social service, all of which within the past twelve years. Of course some social service of a very practical kind, chiefly within our own communion, had received favorable consideration by the General Synod before the "Social Awakening" affected us. At the first meeting of the General Synod in 1863 action was taken in favor of creating Orphans Homes. In 1872 and in 1875 the General Synod in no uncertain tones declared against divorce. At subsequent meetings the General Synod declared against intemperance, and for a time had a Temperance Committee that functioned in co-operation with the Temperance Committee of the Federal Council. It is significant for our present purpose to note also that as early as 1878 General Synod defined the office of deacon to be "the ministry of love; or that form or part of the general ministry of Christ, through which the church organizes and exercises her works of practical Christian service, *ad intra* and *ad extra*," and stated that the consistory of a congregation should have quarterly or semi-annual meetings at which should be regularly discussed and acted upon such questions as: "What is the congregation doing for the spiritual and temporal needs of the poor; the visitation of the sick and the neglected; both those in our communion, and those without, unprovided for?" "What are we doing for the spiritually destitute classes (by the work of Inner Missions), to bring the gospel and the means of grace to those in the highways and hedges of the world?" and "What are we doing toward promoting peace, harmony, and Christian love in our communions, and manifesting the new life in its true activity and power?" At the same meeting of the General Synod action was taken, which, after some years, resulted in

including in the Diaconate, the office of deaconess, thus enlarging the possible scope of Christian service.

It is well-known that the Reformed Church has always had a *human* heart, that can easily be touched by the infirmities of mankind. It is also a church that readily responds to the ideals of the Kingdom of God coming on the earth. Probably the Reformed Church has produced as large a proportion of men and women within its membership, of social vision as any other church has. But there is much to be desired among church people generally today in both social vision and service. Doubtless social conditions in general are better now than they used to be, but there appears to be a lack of vital interest on the part of preachers and church people in the social problems of the times.

Recently there appeared an article in *Information Service* under the caption, "A City Church Leader's Lament." This came from an active worker in one of the Protestant churches. While conceding that social conditions among white Americans are not as bad, at least, as they used to be, he pointed out that social and economic conditions still make for extreme difficulty in maintaining a normal standard of living, and declared that no minister of his city in the last decade has made himself conspicuous by any utterance upon the subject. "I do not remember," he said, "ever having heard a preacher here speak out in the spirit of Washington Gladden, or Josiah Strong, or Graham Taylor." Come to think about it, how many such preachers have any of us heard in our respective cities within the past decade? He goes on to say, "We are too busy saving souls to bother about economic inequalities and fundamental social problems at our own doors." He disclaims any intention to be harshly critical, and accounts for the situation by saying that the emphasis in the ministry today is on evangelism, not on the social gospel, which, in many, if not most, of the ministry is a sincere and consistent attitude, believing that they should stick to the "old gospel," while cherishing a wistful hope that their laymen might change the system which now obtains.

The new Commission, whose exclusive responsibility will now be for the promotion of "a genuine Christian social service program," in the language of the General Synod of 1920, has not yet organized, and has therefore not projected a program. This would be a splendid time for the

Commission to hear from the ministers and members as to what they think should be attempted during the next three years. It would greatly aid the Commission if constructive criticisms of what has or has not been done in the past were made, and friendly suggestions given for present consideration.

MEXICO IS ON THE MEND

Mexico is on the mend, according to Dr. Alva W. Taylor, Secretary of the Board of Temperance and Social Welfare of the Disciples of Christ. Dr. Taylor recently spent a month in Mexico making an intensive study of the situation there. His report of conditions there is the unanimous judgment of a group of thirty-two students from the United States who had spent two weeks in trying to find out the source of Mexico's trouble. Over his own signature in a recent issue of *The Christian Century*, Dr. Taylor sums up the issue by saying it is a battle between the medieval theory of Romanism and the

modern principles of the republican state: "We believe that when the churches in Mexico accept, as they have done in the United States, the fundamental, democratic principle that every individual, irrespective of his religion, owes civic loyalty to the state rather than to the church, that the religious question will be settled in Mexico and that the church will prosper the more for it."

In an address before the City Club of Philadelphia recently, the *Philadelphia Record* reported Dr. Taylor had spoken in terms of highest praise of President Calles, referring to him as "200 pounds of moral courage."

A CALL TO PRAYER FOR CHINA

PRAY for the millions in China, who are living without the saving truths of the Gospel, that they may truly know Jesus Christ whom to know is peace on earth and life eternal.

PRAY for the Christians in China, that their faith fail not amid the strain of the present political unrest.

PRAY for those in authority in China, that they may be led by the Wisdom of God which alone maketh wise unto salvation.

PRAY for all missionaries at work in China, that sustaining grace be given them at all times.

PRAY for the speedy release of Minerva S. Weil, Karl H. Beck and Lydia Koebbe.

PRAY that our own nation, through those in authority at Washington and our representatives in China, in all their relations with the Chinese, may practice the spirit of Jesus as taught by the missionaries, and thus prove to her leaders and people that only the love of Christ constrains us.

PRAY that the whole world may be won for Christ, and that grace may be given to all who follow in His train.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

TWO OF OUR MISSIONARIES IN CHINA CAPTURED BY BANDITS

ANOTHER severe blow is being dealt our China Mission. This time it is the capture by bandits of two of our dear workers, Miss Minerva S. Weil and Mr. Karl H. Beck. A group of twelve missionaries, including six of ours, were on their way from Kuling, a summer retreat, to their respective fields of labor at Shenchow and Kweichow. In a letter from Miss Weil, dated August 28th, this sentence occurs. "Conditions in Hunan are anything but favorable for travel but our Lord has promised to go before us and He is exceeding abundantly above all we ask or think."

Owing to the unsettled condition of China the situation has become most serious in the Province of Hunan and the adjacent provinces. In order to guard these workers on their journey, they hired thirty soldiers and paid them \$153.00. Alas! When these saw the bandits they fled and left the missionaries to their fate. They were almost on the last lap of their trip, between Changteh and Shenchow, when a group of villains carried off Mr. Beck and Miss Weil and a Miss Lydia Koebbe, of the

Evangelical Mission. The others of our workers who escaped were Misses Rebecca N. Messimer, Alma M. Iske and Ruth A. Henneberger and Rev. T. F. H. Hilgeman. Where they are now we do not know. They may have been able to proceed to their destination for this cruel incident took place on September 23rd.

It was not until October 2nd that the distressing news reached the office of the Board of Foreign Missions. One of the cablegrams stated that Revs. J. W. Owen and Edwin A. Beck were sent by the China Mission to obtain the early release of the three missionaries held in captivity.

This is a new experience for the Mission, the Board and our Church. How to deal with it is a problem. The Department of State at Washington has given us the assurance that the American Vice-Consul in charge at Changsha will endeavor to obtain their release. All that we can do here is to be patient, and pray that the power from on high may so operate on the hearts of the bandits that they will set the captives free.

This is a time when we in the homeland should give ourselves much to fer-



PROF. KARL H. BECK



MISS MINERVA S. WEIL

vent intercession at the throne of grace. A call to prayer for China has been issued to all our pastors for united prayers by the Church on Sunday, October 10th. Let us all continue in prayer until we shall hear of their release. Let us pray that the Lord may bless the people of China, guide the rulers, support the missionaries and prevent the

bandits from any further banditry. Yes; we ought to pray to Almighty God that our own nation, through those in authority at Washington, and our representatives in China, in all their relations with the Chinese, may practice the spirit of Jesus as taught by the missionaries, and thus prove to her leaders and people that only the love of Christ constrains us.

GREETINGS FROM THE BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN THE UNITED STATES

To Our Fellow Workers in Japan:

"Grace be unto you, and peace from God our Father, and the Lord Jesus Christ."

We thank the Lord that in the year 1886 He put it into the hearts of two of his faithful servants, Revs. Masayoshi Oshikawa and Kametaro Yoshida, to invite the Rev. William Edwin Hoy, upon his arrival in Tokyo, to join them in their work of faith and labor of love and patience of hope at Sendai, Japan. It is with joy unspeakable that the Board of Foreign Missions of the Reformed Church in the United States sends Christian Greetings to the workers and friends in the Tohoku, assembled at Sendai, October 16, 1926, to celebrate "Forty Years of Service" in educational and evangelistic work for the Saviour of all Mankind.

That these years have been fruitful in many ways is fully borne out by the thousands of living witnesses in every walk of life. The progress of the present, in the light of the humble beginnings, is cause for great rejoicing.

There has been a loyalty to Christ and His Gospel, a devotion to the work and a fellowship in service on the part of all the toilers, Japanese and American, that marks the Japan Mission of the Reformed Church as one of the most notable in all Mission Lands. From the very entrance of our missionaries into the City of Sendai, the spirit of Christian co-operation was lovely and inspiring to behold. During these forty years, hearts have been united in work and worship, and it is no surprise, therefore, that Sendai should be spoken of as "the most Christian City" in the Empire.

That the Reformed Church in the United States has had a part in such a gracious ministry for Christ fills its representatives with humility and calls for loudest praise to the Father of us all.

With a past so honorable and a present so prosperous, the future is bright for those who live and labor in the faith of the Son of God.

We thank the Lord of life and glory for the heroic men and women who laid the foundations of our Japan Mission, and who still live to see the fruits of their toils; and for their faithful successors who have proven themselves worthy to enter into their labors. We invoke the Divine blessing upon all who will participate in the festive occasion.

"For what is our hope, or joy, or ground of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

Your Helpers in the Spread of the Gospel.

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ANCIENT ARBIL

IF WE missionaries do not live interestingly, it is our own fault. One of our many temptations, indeed, is to spend so much time and attention on the multitude of novel attractions surrounding us that we neglect the one thing we are here for: witnessing to the saving power of our Lord Jesus. But, of course, to live the abundant life is part of that witness.

Novel is perhaps a strange word to use for the attractions of this country; for antiquity is what meets one at every turn. In the very names of the towns, one is carried back, far back, into his ancient history book that once seemed so dry, back in high school days, but now throbs with life and meaning as he sees the places where empires rose and fell.

Thus it was that Wallace Willoughby and I found life quite full on a recent trip to Arbil, even though some of the principal objects of the journey were not realized. Most of my "gallivanting" in Kurdistan has been done alone; it was pleasant to have a companion. And not the least of the privileges of the journey was to escape the furnace heat of Mosul. Arbil is not exactly frigid, either, as you can tell by looking on a map of Mesopotamia, or by recalling the hot time the troops of Alexander the Great had there—or by coming and trying it.

The means of transport were decidedly modern—the latest model Ford. But arrangements did not altogether lose their Oriental flavor. To begin with, our driver agreed to start at twelve o'clock in the morning, Arabic, and we actually got going about three-thirty. But perhaps you do not understand Arabic time. Did you never read the first chapter of Genesis and find that "the evening and the morning were the first day?" In this country, the day still begins at sunset; just now, in mid-July, that is about seven-fifteen. The driver explained that the load was not ready; and I doubt if my lecture on the obligation of keeping appointments was very effective. But you should have seen that load! Three huge cases of goods, besides the personal luggage of the six passengers, adorned the outside of the poor little

flivver; and the inside was so full of other stuff that we could hardly shift a muscle. The two extra passengers perched precariously on top of the boxes on the running boards. Henry Ford is the greatest American in Iraq!

We bounced gaily along for an hour or more through rolling country, past an occasional mud village, near an ancient Christian monastery, pausing once to share the water of a wayside well with a herd of camels, until we came to the Great Zab River. Here is a ferry that reminds one of going to Hoboken or to Berkeley—it is so different! The approach to it is over the boulders of the river bed in their natural arrangement; the ferry itself is an old scow about twenty-five feet long that has been doing duty here for many years—it might be the remains of the Ark for all I know. But the mechanics of it are not bad, at least from the standpoint of economy; a heavy steel cable holds the ferry on its course, and the current, working on a long sweep for a rudder, furnishes the motive power to carry the craft across. Three hours more of driving, mostly through fields of bleaching stubble (the harvest was in May) on which are pastured flocks of fat-tailed sheep and Angora goats, past ten or twelve villages large and small, all of sun-dried brick, brought us to Arbil, "a city set on a hill," the Arbela of historic fame.

The mound on which the main portion of the city is built is apparently artificial and dates from ancient Assyrian times. It is still called the *qalah* or stronghold, corresponding to the acropolis of the Greeks; though now, rather than a place of defence, it would be a beautiful target for artillery or for bombs from the air. It is now occupied chiefly by the houses of the wealthy families of the district. These are of burnt brick, and well built; but the arrangement of them, owing to the Moslem ideas of propriety, is more like a jail than a home. Indeed, it is that for the women; they are seldom allowed to get out of their own houses after they are married. At the foot of the *qalah*, to the south and east, is the

larger part of the city in actual extent. Here are the government offices, the markets, the coffee houses, and the dwellings of most of the common people, Kurds and Jews.

Altogether, Arbil has about 15,000 people; 12,000 Moslems and 3,000 Jews. Before the war, the language arrangements were rather confusing, and the present system has not yet reached perfection. Turkish was the language of officialdom and of high society; Persian the language of literature; Arabic the language of religion; and Kurdish the language of work. Now there are only two officially, Arabic and Kurdish, both taught in the schools and used in the government offices. But the household language of most of the "first families" is still Turkish, and they resent bitterly that their sons are forced to read the despised Kurdish in the public schools. The Jewish community speaks Arabic. It is doubtless a remnant of those transplanted from the Holy Land at the time of the fall of the northern kingdom of Israel.

But Arbil is looking forward as well as backward. A little outside of the city stands a minaret dating from the times of the Crusades, its top broken off, its base crumbling, its double stairway worn smooth with the feet of ages and the erosion of time. Not far from it is the new civic center, which is being developed under the leadership of the governor, a capable and progressive representative of the notables of the city. The first building to be erected was the school: it is the best, without exception, in both plan and construction, that I have seen in this country. The post-office is now nearing completion; the foundation of the hospital is being laid; the governor has donated the ground for the new city hall from his own property; and later will come the *qishla* and the customs house. At the post office, we saw a strange combination of the old and the new. The floor is being made of bricks from an ancient ruin some miles to the west; they are better than any made now. They measure about fourteen inches square and four thick. Many of them have cuneiform inscriptions,

deeply cut, not on the face of them, like the Babylonian bricks, but on the edges.

So far as the religious situation is concerned, we found Islam, of a strict Sunni type, untouched. The two communities, Moslem and Jewish, live side by side without friction and without intercourse. Of Christians, there are only two or three families, and the sum of their influence is difficult to estimate. The two outstanding men among them are on opposite sides. One, a Catholic, is the chief liquor dealer of the city; the other, Elias Effendi, a graduate of our mission school in Mardin, is a teacher in the government schools and a credit to the holy name we bear, the name of Christ. In our visiting, we found that he has made good among the Moslems in the year since he went there; yet the feeling is still strong against anything non-Moslem. In Mosul, we had made the acquaintance of one Jemal Effendi, a bright young clerk in the governor's office at Arbil. Naturally, we wanted to get acquainted with the Moslem community, so went to him on arrival. He was all hospitality, as was his father; and we were well received in the houses of several of the principal houses of the city, as callers. But we found that to lodge with any of them at night brought down the condemnation of public opinion upon our host, whoever he might be, for the sin of sheltering a blasphemer.

On Thursday night we witnessed a strange scene. While at our evening meal, at dusk, we heard the beating of drums, and asked what it meant. Jemal Effendi said we should see for ourselves. After that, we made a call or two—they do make most excellent Turkish coffee in Arbil! And all the time, the sound of the drums continued unintermittently. As we were on the way to our lodging for the night, we passed a mosque, with windows open; and Jemal did not need to tell us to stop and look. Within were perhaps sixty men—no women, of course. Four beat out a weird tattoo on their drums; about twenty were standing carelessly looking on. The rest were engaged in what they considered religious exercises. Thursday at sunset is the beginning of the Moslem holy day. There

were young men and old, well dressed and in rags. Most conspicuous among them were the sheikhs, who let their hair grow long, and remove their turbans for this ceremony. In quick time, all in unison, the devotees would step slightly forward, bend the body low with a flourish that sent the hair of the sheikhs wildly flying, and at the same time beat their breasts with their palms and utter a short, sharp, inarticulate cry. The second movement restored the erect position. One could not watch them without being impressed with their wild fervor. When we saw them, they had been doing this incessantly, without missing a beat of the drum, for about an hour and a half. Jemal assured us that nothing would happen for another hour. For the performance continues, the *tempo* increasing rather than abating, until the devotees drop in their places, unconscious. The one who is last to fall is supposed to exhibit the greatest fervor. What is the object of it? Worship, of course. But I am unable to say just exactly what spiritual benefits it confers; let Christian America ask the "Holy Rollers"—theirs is psychologically much the same performance.

Yes, Arbil needs the gospel, the good news that what God wants of us is not the kind of wild devotion that wastes itself in spiritual extravagance; but, with no less earnestness, the loyalty that comes from the love of Christ laying hold on us and directing us "in His

steps." At present, Arbil is without a witness to the gospel, except for the voice of Elias, the mission-trained school master, whose position there depends on the whim of a government that has not yet been able to outgrow all the vestiges of Turkish corruption. Arbil, to be sure, is in the Mosul field of the United Mission in Mesopotamia, where four missionaries are stationed. We want to open up work there—and in at least five other places—just as soon as our resources in men and money permit. The one resource that does not fail is the abounding grace of God in Christ Jesus. We believe that He wants to reach these people and to make them His, and to do it by the words and lives of those who have already experienced something of the life eternal. We hope that you believe it, too—believe it with such enthusiasm that you will join us in this spiritual crusade to make Christ King in every human life and all human life. How can you join us, half a world away? First, by caring—do you really care? Then by praying—do you pray? By giving is the easiest way—do not neglect it. But all of this will be nearly useless unless you do one thing more; live in such close touch with the Master, in His way of life, that you do not give us the lie when we preach that Christ saves men from sin and from petty living.

R. C. CUMBERLAND.

Mosul, Iraq.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of August

Synods	1925			1926			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$929.21	\$285.83	\$1,215.04	\$1,606.93	\$379.00	\$1,985.93	\$770.89	.....
Ohio	2,542.00	335.19	2,928.19	2,108.32	1,453.00	3,561.32	633.13	.....
Northwest	116.30	.....	116.30	88.00	5.00	93.00	.....	\$23.30
Pittsburgh	364.76	.....	364.76	1,115.12	69.28	1,184.40	\$19.64	.....
Potomac	1,017.98	953.58	1,971.56	1,956.01	214.01	2,170.02	198.46	.....
German of East .....	.....	5.00	5.00	38.88	70.00	108.88	103.88	.....
Mid-West	553.29	30.00	583.29	75.00	140.55	215.55	.....	\$30.74
W. M. S. G. S. ....	.....	2,276.98	2,276.98	.....	2,043.53	2,043.53	233.45	.....
Miscellaneous .....	.....	90.00	90.00	.....	68.00	.....	.....	22.00
Annulry Bonds .....	.....	500.00	500.00	.....	.....	.....	.....	.....
Bequests .....	.....	1,900.00	1,900.00	.....	571.05	571.05	.....	1,228.95
Totals	\$5,508.04	\$6,326.58	\$11,834.62	\$6,988.21	\$5,013.42	\$12,001.63	\$2,759.40	\$1,625.49
Net Increase.....							\$1,133.91	

THE SUMMER MISSIONARY CONFERENCES

A. V. Casselman

THE Summer Missionary Conference season has just come to a close. The usual Conferences were held at Bethany Park, Indianapolis, Indiana; Hood College, Frederick, Maryland; Kiskiminetas Academy, Saltsburg, Pa.; Catawba College, Salisbury, N. C.; Heidelberg University, Tiffin, Ohio; Theological Seminary, Lancaster, Pa.; Ursinus College, Collegeville, Pa., and at the Mission House, Plymouth, Wisconsin. In addition to these a Missionary Institute of three days was held for the first time at Massanutten Academy, Woodstock, Virginia. It is now possible to look back over the Conference season and to estimate to some degree the worth of the Conferences to the Church. There were certain characteristics which were common to all the Conferences this year and other special features which gave an individuality to each.

Taking the Conferences as a whole, it is gratifying to be able to report that the Conferences were again this year self-supporting. It is too early to make up the accounts of the Conferences, but judging offhand from the general reports which were noted as they proceeded, it would seem fair to us to estimate that they will show an increase on the right side of the Budget this year. This result is especially welcome to the Home and Foreign Mission Boards and to the Church at large.

The attendance at the Conferences this summer, taken as a whole, was larger than last year. A few of the Conferences were a little smaller than last year, but the majority of them were larger. This, too, is a gratifying result to announce. The themes of study this year were of especial interest to the members of the Reformed Church and no doubt had an influence in accomplishing the increased attendance.

For the Home Mission work there could have been no more timely or interesting theme of study than the "Rural Church." Our Church is predominately rural and the study of the problems and possibilities of the rural church is vital and necessary. This work was presented at the Conferences by experts who were

especially interested in the subject. The Superintendent of the Department of Country Life, Mr. Ralph S. Adams, taught the book at a number of the Conferences. At the other Conferences the book was taught by those who had special training for and interest in the work, Dr. Theo. P. Bolliger, Superintendent of the Department of the Northwest; Rev. George W. Good, of the Ohio Federation of Churches, and Rev. Paul D. Yoder, one of the successful rural pastors in southern Pennsylvania. The problems of the country church were presented from two angles: the first, that of interesting the rural church in the possibilities and desirabilities of work in the rural church in the light of modern conditions, and the second, that of enlisting the sympathetic interest of the city church in the vital problems of the rural church. Everywhere the delegates went home from the Conferences recognizing the unique importance of the work of the rural church at this particular period.

The Foreign Mission topic, namely, "The Moslem World," was also of especial interest this year because of the fact that we have just opened up a Mission in the Moslem World in Mesopotamia. The very fact that one-eighth of the population of the world are Moslems, and that their countries are seething with unsolved problems challenged the attention of every thinking delegate. The fact that the Secretary of Missionary Education had just returned from a visit to our Mission in Baghdad and brought with him up-to-date information and a lot of up-to-the-minute motion pictures also added a great deal to the presentation of this topic to the members of the Conferences. The textbooks and helps provided for this work are most interesting and should find their way into every congregation. It will be a long time before two topics of study more congenial to our Reformed Church will be found associated in a single year at the Conferences.

Looking back over the Conferences there is one thing that stands out in bold relief. It is the fact that this year classes

were better attended and the work done in them more thorough than ever before. Perhaps this was a result of the two very fine topics of which we have spoken. At any rate, never before in the history of the Conferences have they been so thoroughly made up of people who came to work and to attend the classes conscientiously. Year by year the Conferences are increasingly made up of delegates who are sent by various organizations of the Church. A pool of the Conferences revealed the fact that a very decided majority of the delegates had their expenses paid in whole or in part by some organization which they represented. These delegates who are really delegated by some organization to attend the Conferences make the very best possible Conference. They come with a definite responsibility upon them which they must discharge upon their return to their home congregation. This year all of the classes of the morning beginning with the Bible Hour and running through the two periods of mission-study and ending with the Institute Hour were attended as never before. The forenoons were really given over to genuine study.

Again, this year all of the Conferences were predominatingly young people's conferences. The Girls' Missionary Guilds in many sections of the Church are responsible for sending large delegations. Another fact characteristic of the Conferences this year which is a positive joy to report is the fact that there were more young men in the Conferences this year than last year. While we realize that most of the young men who come to the Conferences are high school students and that they are, therefore, for the most part occupied in short-time summer jobs of some sort, which makes it very difficult for them to secure a week to go to a Summer Conference, yet we believe that it will be of great value to make an especial effort next year to increase the attendance of young men at the Conferences. With the start made this year it ought to be easy to accomplish more next year.

The Indianapolis Conference came first this year. Last year there was decided objection to holding the Conference of the Midwest Synod at Bethany Park, but after the whole situation was canvassed, it was found that this was the only prac-



LEADERS OF THE KISKIMINETAS MISSIONARY CONFERENCE

Left to right, front row: Dr. Casselman, Mrs. Winter, Miss Lemmon, Rev. Howard A. Robb, Miss King, Miss Zimmerman, Rev. S. E. Lobach; rear row: Prof. Robb, Miss DeChant, Mrs. Wright, Dr. Herman, Prof. Gerhard, Dr. Renoll.

tical place for the holding of this Conference. The Committee in charge made great efforts to remove the objectionable features of Bethany Park as a place for a Missionary Conference, and by heroic effort definitely succeeded in doing so. The arrangements for board this year were in the hands of a Committee of Indianapolis folks and the meals were served by some of the Indianapolis church women, so that the Conference could be together at meal time and enjoyed real home cooking. This very thing along with others put an entirely different spirit into the whole Conference. The whole life of the Conference was a thorough reversal of the opinion of last year. Everybody had a good time and everybody was perfectly satisfied so that there was no dissenting voice or opinion concerning the advisability of coming back to Bethany Park for another year. Everybody was enthusiastic for doing so. The whole grounds, hotel and everything connected with it are hired by the Conference at a certain definite sum a day, so that the whole establishment belongs to the Conference for the week, thus enabling the Conference to do just as it wants to do in everything. This, again, is a very decided advantage this year which showed in the splendid results of the Conference. With the experience of this year so favorable, and satisfaction so general, we confidently look forward to Bethany Park Conference as growing in influence and power, general efficiency and good will.

The Frederick Conference came next. This Conference differs from the other Conferences in the fact that the Board of Foreign Missions holds its Annual Conference with its missionaries in connection with the Frederick Summer Missionary Conference. This brings to this Conference all the members of the Foreign Mission Board and all of the missionaries who are home on furlough and those who are newly appointed. This year there were many missionaries home on furlough with their families at the Conference and a number of new missionaries who were going out for the first time. It is a source of inspiration to the Conference to have the presence of so many missionaries and a great satisfaction to the delegates per-

sonally to have the opportunity of making the intimate acquaintance of our missionary leaders. Many delegates learn to know our missionaries at the Frederick Missionary Conference and the contacts which the missionaries make with the young people of the Conference are of special value both to the delegates and to the missionaries. One of the most inspiring services at any of the Conferences is the Communion Service and Farewell Service held by the Board of Foreign Missions with and for its missionaries on the Conference Sunday. This is unique in this Conference and many of the delegates carry home from the Frederick Conference a definite idea of consecration and devotion to the missionary cause.

The North Carolina Conference this year met under very favorable circumstances with one handicap. The favorable circumstances were the fact that, for the first time, the conference was housed in the new college buildings with every facility for the finest kind of work. There was the best possible equipment for class room work, and the new college dormitories, with the addition of the Zartman Dormitory for the housing of the girls, gave everybody the best possible accommodations. In regard to the meals the Conference maintained its old-time reputation of having the best Conference meals at the lowest price. How in the world the North Carolina Conference feeds its delegates so well at so low a price is a constant source of astonishment to the leaders who come from the outside territory to teach. Everyone of those present at the North Carolina Conference went away with great visions of the possibilities of the new Catawba College. There is a just local pride in this North Carolina Conference and the personnel of the delegates is more varied than that of any other Conference. It is a fine thing to see whole families coming to the Conference as is the case at Catawba. However, the Catawba Conference Committee has no special pull with the weather man. The Conference week was, they say, the hottest week they have had in North Carolina for forty years. The unspeakable heat took its toll of the energy of the Conference. However, those who

were present from the beginning to the end are unanimous in the opinion that this was one of the best Conferences ever held in the South.

The Kiskiminetas Conference was an absolute joy to the Secretary of Missionary Education. Many difficulties and perplexities have arisen in connection with this Conference, but these were all absent this year. They had completely vanished. All in all, the Kiskiminetas Conference was one of the most enjoyable Conferences we have ever experienced. The Conference was quite a bit larger than last year and the personnel was one of the finest in every respect that we have ever seen at any Missionary Conference. We advertised in the Kiskiminetas announcement that we had never had a hot day at a "Kiski" Conference. We shall have to take that back. This year once kept right up. The various services

of the day and the classes were attended with a regularity and earnestness of spirit which has never been seen at Kiskiminetas before and has been very rarely surpassed at any Conference. One of the finest programs of recreation we have ever had at a Summer Missionary Conference the weather was extremely hot. However, it was hotter in Pittsburgh and Johnstown and Altoona by far than it was at Kiski; and despite the excessive heat of the day the morale of the Conference was directed by Miss Esther King, of Apollo, and had no small share in making this Conference such an outstanding success. Good food, good accommodations, good sport, splendid class room work, fine music and fine public meetings made Kiskiminetas an ideal Conference.

One can always bank upon the Tiffin Conference. Everybody knows it will be



MISSIONARIES AT THE FREDERICK MISSIONARY CONFERENCE

Left to right, first row: Rev. Sterling W. Whitener, Miss Heloise L. Wilson, Mrs. Gerhard, Rev. Paul L. Gerhard, Rev. and Mrs. Louis C. Bysted and child, Mr. Arthur D. Smith; second row: Mr. and Mrs. David D. Baker, Miss Helen I. Weed, Miss Alice A. Flenner, Miss A. Katherine Zierdt, Mrs. Snyder, Rev. George R. Snyder; third row: Miss Kate I. Hansen, Mrs. Paul F. Schaffner, Miss Helen B. Ammerman, Mrs. Annetta H. Winter, Mrs. Noss, Rev. Frank I. Fesperman; rear: Rev. Dobbs F. Ehlman, Mr. George W. Bachman.

a success in the best sense of that word. There is always a good attendance at the Tiffin Conference. There is always fine class room work and there are always splendid audiences which fill Rickly Chapel with the interested people of the Reformed churches in Tiffin. This year was no exception to this rule. If the Reformed churches in the vicinity of the other Conferences would support the evening meetings of the Summer Conferences with the loyalty with which the Tiffin folk do, they would add immeasurably to the power of the Conferences. It is not an unusual sight to see the splendid Rickly Chapel with its seating capacity of almost one thousand completely filled for a platform meeting of the Summer Missionary Conference. There were two outstanding features in connection with the Missionary Conference at Tiffin this year. Last year on one of the afternoons of the Conference ground was broken for a new Men's Dining Hall to be known as "The Commons." This year this splendid new Dining Hall was used by the Conference for the first time. This is the first time in the history of the Tiffin Conference that the whole Conference could sit down and eat together. This gave a unity and esprit de corps to the Conference that has been lacking heretofore and which was thoroughly enjoyed by all of the delegates. The fine program of social good times was planned and successfully carried out by the genial Chairman, Rev. W. E. Troup, and was one of the most enjoyable portions of the Conference. Another one of the unique and interesting features of the Tiffin Conference was the dedication on one of the afternoons of the Conference of the new missionary home by the Woman's Missionary Society of Ohio Synod. It will be cause for continued rejoicing in the memory of the delegates to this Conference that they had a share in the opening of this splendid and comfortable home for our missionaries on furlough. We doubt not that the Tiffin Conferences will be made more effective each year by the occupants of this missionary home. Altogether the Tiffin Conference was a thoroughly enjoyable affair.

Last year the Lancaster Conference was rather upset in its work because of

the building operations which were under way both at the Seminary and the College. This year, however, the Conference was definitely benefitted because it had at its disposal the fine new accommodations of the Seminary. The Bible Hour of the Conference this year was especially enjoyable because of the fact that it was held in the beautiful Santee Prayer Hall. All the facilities of this new place of worship were at the disposal of the Conference and the Bible Hour was all the more enjoyable because of the splendid special music under the direction of Professor William H. Rees, organist of St. John's Church at Allentown, Pa. This made a good beginning for a fine day. The number of delegates at the Lancaster Conference was quite a bit larger than last year and the faithfulness of the delegates in attending all of the morning sessions, including the Bible Hour, the classes, the Institute Hour, marked an epoch in the history of the Lancaster Conference. Never have we had at the Lancaster Conference such diligent work in the class rooms. To many of the delegates one of the most interesting features of the Conference this year was the splendid appearance of the new college buildings. Every year a group of people comes to the Lancaster Conference that has never seen our educational institutions, the Academy, the College and the Seminary at Lancaster. These buildings never appeared to better advantage than this year, and many of the delegates go home with a just and sincere pride in the splendid institutions of learning which we have at Lancaster. This was enhanced by the fact that Dr. Richards in his address of welcome assured the delegates that these fine new buildings were their very own. The Lancaster Conference was also very much favored in having the presence of Dr. Christopher Noss and Professor Paul L. Gerhard and their families who reside at Lancaster.

Collegeville this year was better than ever before, which is saying a great deal. The number of delegates was considerably larger than last year. The Conference had a new Chairman this year in the presence of Rev. Paul W. Yoh, of Philadelphia. However, the Collegeville Conference has been so thoroughly organized in



MISS TOSHI TAKAKU WAS A GREAT FAVORITE AT SEVERAL OF THE CONFERENCES

the past that it went right on as smoothly as ever. The chapel was filled every morning to hear Dr. Noss' Bible Hour talks, and every evening for the platform addresses. The Sunset Services under the direction of Prof. Paul L. Gerhard were the largest Sunset Services to be held in connection with any of the Conferences this year. The beautiful Ursinus campus is an ideal place for this attractive service. Ursinus College has some very large class rooms and two of them were taxed to the very limit to accommodate the classes of young people. We always have fine music at Collegeville. It seems to be the one Conference where there is always a good pianist and a good organist who preside at the grand piano and pipe organ in Bomberger Hall. This combination assures fine congregational singing. Then the added attraction of a musical program on Sunday afternoon, under the auspices of Professor Rees, of Allentown, is a decided addition to the

conference program. This year Mr. Rees brought his choir down from St. John's Church in Allentown. Collegeville is in the center of a great many historical points of interest and the afternoons at the Collegeville Conference are always memorable for pilgrimages to these historic points. The trip to Valley Forge this year was a decided attraction for many of the delegates.

The Mission House Conference is in a class by itself. It differs from the other Conferences in many ways: in the first place, it is held out in the open country with no city attractions or distractions around it. It is the only Conference which has no permanent building large enough to accommodate its platform meetings, and, therefore, there has been provided by the Conference itself a great tent seating five hundred people, in which the general assembly meetings are held. On this account this Conference is more dependent upon good weather than any other. The weather this year was very favorable to us. It rained only one day, on which occasion we had to hold the Sunset Service which was scheduled for the river bank in the dining hall. This one service is always planned for the river bank with a picnic lunch preceding it, but there was just about as much fun in the dining room with the picnic lunch as there would have been at the river bank. Another unique feature of the Mission House Conference is that people travel farther to get to this Conference than to any other Conference. The Mission House Conference comes to the Conference in automobiles; in fact, that is the only way there is to come unless you walk. They come from great distances, from as far away as Kansas. One delegation from southern Wisconsin hired one of the great interurban busses of their vicinity which brought them from their doors right to the door of the Mission House. The Mission House Conference is different also in the fact that its music is in a class by itself. They use better music up there than in other Conferences. The finest old hymns in both English and German are used. Then, too, there seems to be more splendid talent for a Conference choir than anywhere else. The song services this year under the leader-

ship of Mr. G. A. Strassburger were just as much a part of the program as the classes. Another interesting thing they do at the Mission House which is not done anywhere else is to publish a daily paper. This is mimeographed during the night and you find it under your door when you get up in the morning. It has the Conference program for the day, special songs to be emphasized for the day, also a resume of all of the addresses of the preceding day, so that a delegate can carry home with him in the editions of the Conference daily the gist of the whole program. Then there are records of the day, showing the daily class attendance and announcements of the program for recreation in the afternoon. It is really a very unique thing and one of great benefit to the Conference. The recreational program of the Mission House Conference is also unique in that it is such a thoroughly out-of-door affair. This portion of Wisconsin is studded with most beautiful lakes and one of the most interesting features of recreation at the Mission House Conference is what has come to be known as the "Annual Conference Bath" when the whole Conference is taken by automobiles to one of the adjoining summer resorts on one of these lakes and given an afternoon's outing. The attendance at the Mission House

Conference this year was quite a bit larger than last year and the general consensus of opinion was that, on account of the two interesting themes of study, the Mission House had one of the finest Conferences in its history.

A new project was started this year at Massanutten Academy, Woodstock, Virginia. We can hardly designate it as a missionary conference because it is really a Missionary Institute. It began on Friday evening and closed on Sunday evening. The program was well wrought out and those who attended the Conference had six class periods, making six recitations in the subject. This is more than we have at the Summer Missionary Conferences. Then the program was also so arranged that there would be time for an hour of study for each of these classes. In addition to this there were special addresses on Friday and Saturday evenings. Then on Sunday morning in the church a special service was held and there were special addresses on Sunday afternoon and Sunday night. This whole affair was in the nature of an experiment in regard to this sort of thing. The attendance was not what it should have been, but all of those who were there were unanimous in the opinion that a good start had been made, and that if the people of

(Continued on Page 480)



THE
MISSION
HOUSE
CONFERENCE
ENJOYS
AN
AFTERNOON
AT
CRYSTAL
LAKE

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

EDITORIAL

WHY STUDY "TEMPLED HILLS"?

A WRITER, in reporting the Annual Meeting of the International Association of Agricultural Missions, speaks of the work of the Association as "pioneer." It is a promising sign that men and women are banding themselves together in associations to preserve and cultivate the essentials which underlie the continuation of civilized progress. Without the God-given elements of the soil, nothing can be fashioned by man. Serious-minded people are thinking countryward.

Americans have the name of loving speed for the sake of the sensation. Periodically speed epidemics pass over the country. The ravages of one of the recent ones has called out the Country Life Associations. During the last generation there has been rapid gravitation of "the best" toward the city. Such an idea is sure to produce a stampede: who does not think himself "as good" as the other? We want privileges, comforts and enjoyments

—we think of the city as the synonym for the combination.

Associations—they are taking on life in almost every section of the country—Associations for the promotion of Country Life are bringing an "about face" to the cityward stampede.

For many years "The Grange Association" struggled alone. Now Country Life Associations cover the field of religious and social life, food research, horticulture, architecture, the Little Theatre movement, etc.

Many women who study "Templed Hills" will have a background for the study because of the work of some association of this character. Others in towns and cities have a background of recollections, often recollections of a cramped life.

We trust the women of the Church will throw themselves into the work of making country life the acme of comfort and satisfaction, for a permanent agriculture means a *high quality* of people.

INTO THIRTY-FIVE STATES

SOME things are always with us; among these are missionary magazine drives. When we are not making a "drive," another denomination is. While thinking of plans for the future, particularly the drive to culminate at Hickory, North Carolina, 1929, we came across an interesting analysis of the subscription list in one of our contemporary magazines. The analyst found the lowest percentage of subscribers to the missionary magazine in the territory highly organized in Woman's Missionary Societies. Some day we may feel like working in percentages, then we will see whether this

holds true with the OUTLOOK OF MISSIONS.

Working on lists, the following facts came to our attention: The OUTLOOK OF MISSIONS goes into 35 states. There are no subscribers in Canada. This is explained by the fact that the German language prevails among the members of the Canadian Church. Fifteen states have less than ten subscribers each; the total for these being 58. Seven states have between 10 and 50; five states between 50 and 100; five states between 100 and 500; Indiana has 525 subscribers; Ohio 2180; Pennsylvania 5334.

The Literature Secretary in the local congregation is the key woman in enlarging the subscription list. (One denomination speaks of her as the manager of the magazine club.) Let us think in a new set of words: The Literature Secretary as the manager of the OUTLOOK OF MISSIONS Club.

In June, when representatives of leading church publications met in Washing-

ton, D. C., to consider Religious Press Problems, Don C. Seitz, formerly managing editor of the *New York World*, said: "The religious press is a giant not yet conscious of its power." The expression would be extravagant if applied to the work of the Literature Society. She cannot, with a giant-like push, put missionary intelligence into the congregation. But she can put a leaven into the congregation. It has often been done.

THE EL PASO CONFERENCE

EL PASO, the most western city in Texas, almost on the border line between New Mexico and Mexico, is the city of entry into the United States for the immigration from Mexico. This city has been chosen for a Conference, when the facts of this newer immigration may be studied. There always have been immigrants from Mexico, but of late years Mexicans and Spanish-speaking people have come over the border by thousands. This immigration has brought many involved problems for the Protestant Church. The Conference, December 11-16, is called to consider solutions for some of these.

The call for the conference says: "Representatives of Mexican and Spanish-speaking Americans are included in both the study and Conference set-up. In so far as it is possible, equal representation is sought. The aim is to confer together regarding a common interest rather than to bring together some Anglo-Americans

to talk about the Mexican people in the country."

The choice of El Paso for the Conference involves long distances of travel for a comparatively large group of people. Most of the Mission Board Secretaries and workers live in the East, but the object of the Conference can be attained only from being on the field where the immigration centers. To study the Spanish-speaking problem from a statistics sheet in the office of an Eastern city compares to seeing it on the field as a correspondence course compares to the School of Research.

We may feel that both the place for and purpose of the Conference lies outside the field of our denominational activities. That may be true, but the purpose of the Conference is *not outside of our interests*. Home Mission problems are thick in the Southwest. If we have no representative at the Conference, let us be sure to get the reports. Write for these to the Home Missions Council, 156 Fifth Avenue, New York City.

NOTES

A FAREWELL shower of bon-voyage wishes brightened the departure of Mrs. Irene A. Anewalt, President of the W. M. S. G. S., on her mission to Japan and China. Mrs. Anewalt is the official representative of the 24,000 women in the missionary societies of the Reformed Church. She carries congratulations to the Miyagi College, whose 40th Anniversary is being celebrated. She is the first President to visit the schools and missions in Japan and China supported by our denomination. The visit coming at

the beginning of her presidency will give an authority to her recommendations which cannot be given through hearsay.

Mrs. Anewalt, in company with Dr. and Mrs. C. E. Creitz, of Reading, sailed from Vancouver, B. C., September 16th, on the Empress of Asia.

* * *

This year the W. M. S. of St. Mark's, Easton, Pa., varied their custom of making the midsummer outdoor meeting the occasion for a missionary's shower to a shower for a college girl.

The President of the St. Mark's G. M. G. enters Ursinus College this year. The W. M. S. showed their appreciation for her fine service by giving the shower in her honor, presenting her with such gifts as delight the heart of a college girl.

* * *

Early in August, the missionary groups of Zion Reformed Church, Decatur, Indiana, gave a Christmas party in honor of one of the members, Miss Esther Sellemeyer, missionary to China. Miss Sellemeyer is Assistant Principal in the Girls' School, Shenchowfu, China.

The Mission Band, the Girls' Missionary Guild and the Woman's Missionary Society participated in the party.

The Church parlor was suitably decorated for the occasion; the Christmas tree was the center of interest. The children, seated in a circle around the tree, rendered a program. This was followed by the program of the W. M. S.

In the evening the girls of the Guild joined in the festivities. Under the soft glow of the Christmas tapers, the study chapter was presented by the leaders. Refreshments were served and the gifts were stacked about the tree. These have been sent to China. The interesting sequence to the party will come on Christmas morning, when the children of that walled inland city of China will receive the gifts from the American friends.

* * *

The following Guilds have the distinction of being the first ones to be reported by the new Secretary, Miss Helen Trescher: Brush Creek, Adamsburg, Pa., has a Guild with 11 charter members. President Miss Marcelles Croushore, and St. Mark's Church, Monroe, Pa., has 9 charter members, President Miss Muriel Graff. Through an oversight, the Mission Band at Jeannette, Pa., was not reported, although organized a year ago. The Band has 30 charter members. Miss Virginia Kealey is the leader.

* * *

Four new Woman's Missionary Societies were reported during the month of August. East Susquehanna Classis: Nuremberg, Pa., Mrs. George Moore, President, 10 charter members, organized by Mrs. A. L. Zechman. Philadel-

phia Classis: St. Vincent, Spring City, Pa., 20 members, President Miss Carrie M. Kerschner; Alexandria, Pa., organized April 18, 36 members, Mrs. Lynn Harnish, Waterstreet, Pa., President. Northwest Ohio Classis: First Church, Bay City, Michigan, Mrs. Alma Schroeder, 307 Warsaw Street, Bay City, Mich., President.

* * *

Rev. C. J. Snyder is the pastor of the Reformed Church at Dawson, Neb. In the interesting story of the "Fashioning of Honey Creek Community" we have a brief account of the manner in which Rev. and Mrs. Snyder have put the church at the center of the community life.

* * *

The first week in September our Executive Secretary writes: "A most cordial welcome to the new society in Mount Hope Church, Blue Knob, Pa. This is an addition to the Juniata Classical Society. The society was organized by Rev. and Mrs. William H. Miller with Sara Earnest, Portage, Pa., as President. Who will be next?"

* * *

Societies who look ahead will want to know about the limited list for Wilson College Conference in 1927. The number will be limited to 400. Societies who want representation should register at once.

* * *

The name of Mrs. C. C. Rapp, 20th and Fairview Streets, Easton, Pa., Literature Secretary of St. Mark's W. M. S., should have been listed several months ago as having secured ten or more new subscribers for the OUTLOOK OF MISSIONS. When anxiety over the "drive" was at its height, just before the list closed, word came from Mrs. Rapp that St. Mark's, East Pennsylvania Classis, sent 12 new names. Mrs. Rapp was a new secretary and this was her first, but not last, report.

* * *

To many readers, the name of Mrs. Vester, of Jerusalem, is familiar. Mrs. Vester recently arrived in New York. She will spend some time in the United States, having brought several children here to be placed in college.

FASHIONING HONEY CREEK COMMUNITY

EIGHT years ago the Reformed Church at Dawson, Nebraska, had a membership of 103, and was housed in a one-room building inadequate to meet the needs of the community. Then a new church building was planned and today besides the auditorium, it contains a Sunday School room, mother's room, basement for the use of socials and the primary department of the Sunday School as well as a kitchen which when partly curtained off, provides space for the use of the Junior Department.

A new minister and his wife were called to serve this congregation. They came with many new plans and new enthusiasm. The first venture was the organization of a Social Cabinet. This body was appointed by the consistory and had three representatives from the adult group, three from the young people's group and two of the leaders in the primary group. They made themselves responsible for four new types of work.

First, the introduction of a traveling library which would be for the use of the entire community. At first the books were kept in the church, but after the construction of the new consolidated school, they were moved there.

Secondly, the Cabinet attempted to develop the social life of the church and unchurched. Each year they plan for a mother-daughter banquet, a father-son banquet, an ice-cream social and Sunday School picnic. Besides these there are special group picnics and parties.

Through the appointment of a flower secretary, the Cabinet insured a gift of flowers to the sick.

In the fourth place, they planned for and put on a lecture course through a careful canvass of the community. For a number of years the programs were presented in the church, but they have been given in the school building since its construction. Four of the numbers on the lecture course are secured from a bureau, while the fifth is given by local talent.

This community, known as the Honey Creek Community, has no town nucleus.

The people go to four different trading centers. Four different telephone lines reach into its territory. These divisions have made the development of a community consciousness difficult. But through the patience and perseverance of the pastor, a new spirit is dawning. The "Honey Creek Community Association" has been organized, receiving its support from the two churches and the school. This association is now responsible for the traveling library and the lecture course and also sponsors a weekly community news sheet. The paper is prepared on a neostyle by the High School principal and the pastors with the help of some of the boys.

A tennis court, located on the church grounds, provides recreational facilities for the young people in the community. It was prepared by the farmers free of cost. For five years the church has boasted a basketball team. Before the school gymnasium was built, the boys played in a barn.

One of the newer ventures is the Sunday School orchestra, organized by a High School girl from Oklahoma who was a visitor in Nebraska during one summer, and the chorister of the church. The speed with which it was organized surprised everyone. Nine of the fourteen who came had no instruments and had never played any. Parents had to be persuaded to buy, rent, or borrow instruments. They progressed rapidly and by the end of the summer when the first concert was given, there were few "blue" notes. For its first leader, Crystal Howard, it is called the "Crystal Symphony Orchestra." The orchestra is now one of the established organizations at Dawson.

Six years ago the choir presented the first Easter cantata. Now this has also become an annual affair.

Much interest is manifested in missions. The women and girls belong to the Woman's Missionary Society and Girls' Missionary Guild; the whole congregation unites in carrying out the program of "Mission Week" when intensive study is made of some mission

field through mission study classes and the joint program in which stereopticon pictures are presented. Because they have made a study of the needs of the people of the world, the Dawson people are liberal givers to missionary causes. They pay on an average of \$33 a member. They paid more than their quota to the Forward Movement.

With a growth in community welfare and effort at beautifying the church grounds has come an increase in attendance at Sunday School (from an average attendance of 68 to 100) and a growth in the membership of the church, which

now numbers 126. During the eight years of the present pastorate, there have been sixty-eight baptisms and forty-two accessions. Eight have been dismissed by letter, five have died and six names have been erased.

The pastor's wife says, "We are very happy in our country home among these splendid people who are always kind and thoughtful and whom we have learned to love dearly. Anything of good that may have been accomplished has been only through God's help and because He answers prayer."

A. H. W.

YOUR KING AND COUNTRY NEED YOU

THIS old rallying call was never more in order than at this moment in the United States.

As Christian women your King, the Lord Jesus Christ, needs you. As American women your country calls you to immediate action. The situation is the most serious since the Civil War in 1861. Those opposed to the 18th Amendment to the Constitution, powerful interests with large sums of money for propaganda, and with the support of the press, propose to undo the work accomplished through the prayers and efforts of Christian people during the past fifty years.

Because we have been asleep, supposing the old fight against the saloon was settled, the enemy has won strategic points and is determined by fair means or foul to defeat prohibition. An immense amount of false testimony has been turned in. Clever attempts through tricky referenda in the bands of our opponents will be successful unless we are on guard. We entreat you, Christian women, who hold the balance of power in this coming election to register and vote at primaries and polls. We are powerless with human means at our command before this giant evil, but with God's help we can win the victory. It is a crusade and we must lay down unimportant things, personal matters, and work quickly and pray earnestly to save our constitution and defend this cause so vital to the welfare of future generations.

It is not surprising that in six years

we have not thoroughly enforced the law. An old, entrenched evil is not easily conquered. In the old days they sang at temperance meetings a pathetic song to a drunken father in the saloon, "Father, dear Father, Come Home with me Now." We do not need to appeal to a drunken father. Our new version is, Mother, dear Mother, Come Down to the Polls.

Study the situation, not through the daily press, but through the best authorities in the country on the right side, go to the primaries to select men who will keep their oath of office and to the polls to elect those men worthy to represent Christian people rather than corrupt politicians.

The Woman's National Committee for Law Enforcement has literature and plans and can give you information regarding your state organizations where you will get accurate information.

MRS. HENRY W. PEABODY,
National Chairman.

Headquarters: I Arsenal Square,
Cambridge, Mass.

OUR MAILING LIST

Please note that the mailing list of **THE OUTLOOK OF MISSIONS** is closed on the 15th of each month for the issue of the following month.

A THANK OFFERING METHOD

WHEN a large number of people have thank-offering boxes, it is difficult to maintain dignity in the ingathering, if each woman brings her offering to the altar. The following method has been successfully used in a society with a membership of seventy:

Preliminary Work

Reserve seats for the Mission Band, Girls' Missionary Guild and Woman's Missionary Society in the Church auditorium.

Know the exact number of women each pew will comfortably hold (for these directions we will suppose each pew holds eight persons).

If eight women sit in one pew and the number of members is eighty, select ten verses of scripture and make eight copies of each verse. The number of verses of scripture needed depends, of course, on the number of members, but always make the required number of copies of each verse.

When the date arrives for the service, request the members of the Mission Band, the Girls' Missionary Guild and the Woman's Missionary Society to meet in the Sunday School room or the Church parlor.

Request the members to open their thank-offering boxes so that the boxes can be easily emptied at the proper time. Using the roll of thank-offering members, divide the members present into groups of eight. Group one will be composed of the eight women whose names appear at the beginning of the roll. (Some women may be absent, so that it may mean more names than the first eight.)

Give an offering plate or a basket to woman No. 8, or the last woman in group one. Distribute the eight copies of the first scripture verse to the members of Group 1. Do the same until you have divided the entire membership into groups of eight. Give to each woman the respective scripture verse and the offering plate or basket to the last woman in each of the groups. This means that woman No. 8, woman No. 16, etc., will have the plates or baskets, also that they will sit at the end of each pew. Treat the Mission

Band and the Girls' Missionary Guild in the same way.

When all is in readiness, the organist plays a processional and the members enter the Church, led by the Thank-offering Secretary and the Recording Secretary with the roll.

In the program, when the time arrives for the ingathering, the Thank-offering Secretary takes her place inside the chancel and remains standing until after the consecration prayer. The recording secretary takes her place at a table. She calls the names of the eight women who occupy the first pew. Each woman rises as her name is called and answers present. The woman at the end of the pew passes the plate or basket along the pew and each woman empties the contents of her thank-offering box into the receptacle. They repeat their scripture verse in unison.

The Secretary calls the names of the women in the second pew. They do exactly as the women in the first pew. This continues until all the names are called and all the women are standing. (In case an absent member has sent her box, the bearer answers present and empties the box at the proper time.)

The organist plays softly, and the women, carrying the thank-offering, move with dignity up the aisle and surround the chancel. The audience rises and the Thank-offering Secretary offers the consecration prayer. The music continues and the bearers turn and move slowly down the aisle out of the auditorium into an ante-room where the counting committee awaits them.

While the money is being counted the congregation should sing.

If the contents of each basket are counted separately, the counting will take but a short time. By this method there is no danger of mixing the offerings of the Mission Band, the Guild and the Woman's Missionary Society.

As soon as the money is counted some one gives a slip of paper with the respective amounts of each organization represented to the Thank-offering Secretary. She announces the Thank-offering.

WHERE THE THANK OFFERING MONEY GOES

MRS. F. R. CASSELMAN, *Secretary of Thank Offering*

"Mother, we had such an interesting Guild meeting last night," said Beth. "We asked each girl if she had put any money into her thank-offering box this summer, and, if so, what she was thankful for at that time. These are some of the things they said. Mary was so thankful for her summer vacation that she put a dime into her box each day she was out in the country. That made over \$4. Others were thankful for health, strength, talents, friends and parents who understood them. They had put in various small amounts. We are going to make this the biggest thank offering we have had."

Just at this moment little Jane came home from Mission Band carrying her thank offering box and most enthusiastic about it. She had just six weeks to fill it. Already she was planning to give a generous proportion of her allowance each week, and to ask daddy and Uncle Fred to help her fill the box.

Mother had quietly been putting small and large sums in her thank offering box all winter, spring and summer. She said, "Girls, I wonder if you would like to know how the Woman's Missionary Society of General Synod has voted to spend the money in these little boxes. Our Heavenly Father has given us all that we have and now we are returning a very small proportion of his gifts to be used to help others to know Him and to be like Jesus."

"The Mission Band thank-offerings for 1926-29 are to go for Kindergarten work, Los Angeles, Cal.; Girls' Dormitory, Indian School, Neillsville, Wis.; Kindergarten work in Japan.

"The Girls' Missionary Guild thank-offerings are to go for the Migrant Work in this country, and for the Girls' Dormitory, Indian School, Neillsville, Wis.

"The W. M. S. thank-offerings are naturally larger and more widely distributed. They go toward the following: The salaries of two American and four Hungarian deaconesses; Elizabeth Zartman Thank-Offering Dormitory at

Catawba College (balance of the \$25,000 pledged in 1924); Girls' Dormitory, Indian School, Neillsville, Wis.; W. M. S. G. S. Church-building Fund; Zierner Memorial School; Mesopotamia Mission; Kindergarten and Women's Building, Japan; Ginling College; Wurfel residence for teachers in Japan; Educational needs and Christian Literature for foreign lands."

"Oh, mother, thank you for telling us where the thank-offering goes. I am so enthusiastic about it and glad I have this wonderful chance to help. I am going to put this quarter right into my box and instead of seeing the movies tonight we will hear more on this subject and find the various places on our maps."

"Girls," said the mother, "I have one more thing to tell you. I want you to know some of the most important objects for which the thank-offerings of past years have been used:

"Zierner Memorial Girls' School Building, Yochow, China; Chapel at Lakeside, China; Girls' School Building, Shenchow, China; Bible Woman's Training School, Yochow, China; Day School Building, Yochow, China; Bible Woman's Training School, Snyder Memorial, Shenchow, China; Science Building, Recitation Hall, Sendai, Japan; Residence, Misses Lindsey and Hansen, Sendai, Japan; Vornholt Memorial Extension, Miyagi College, Sendai, Japan; Woman's Thank-Offering Hospital, Yochow, China; Kindergarten Building, Yochow, China; Kindergarten and Woman's Building, Sendai, Japan; Schaff Building, Philadelphia; Community House, building and equipment, San Francisco, California; Jewish Mission, Philadelphia; Elizabeth Zartman Thank-Offering Dormitory, Catawba College, Salisbury, N. C.; Elvira Yockey Scholarship Fund; General Maintenance of Zierner Memorial School, Yochow, China; Salaries, deaconesses, American and Hungarian; Jewish workers; Education of Students; Indian Mission and Indian School; Ministerial Relief; Chil-

dren's Endowment Fund, S. S. Board; Church-building Funds; The Home Mission Boards; Colored Work, Louisville, and Bowling Green, Ky.

"The thank-offering money given to

these objects amounts to over \$300,500. We must remember that much thank-offering money has been applied in small amounts to objects other than have been listed."

AN INCIDENT

The following story was told in an article by Ethel V. Higgins, Assistant Superintendent of the China Mission Home, San Francisco, written for "Women and Missions."

One night under the protective cover of darkness, a Chinese woman, a flower grower, came to the door of the mission home and asked entrance. Seven years ago she had come to America with her husband, and for seven years she had dug in his garden, gathered his flowers, prepared them for market, and when he took them to the city, attended to household matters. In the broiling sun and in the drenching rain she labored, rising always before day to have all in readiness for his trips to the city flower market, which opens almost at day-break. She and her husband were poor, and she gladly toiled that they might live.

The first heartbreak came when the only child of the home was taken from them. More diligently than ever she toiled then to forget her loneliness and the taunts of her heathen husband because she was so "unfortunate!"

The flowers bloomed and the market was good, and gradually they began to lay aside some of their earnings. Perhaps

their prosperity would appease her husband and her faithfulness would make amends to him for the great misfortune of bearing him no other children. But one tragic day a letter went to her husband's father in China. In the letter was a check representing all that they had saved. Before long a steamer from China brought a young woman who was landed as the "wife" of another, but who came to live in the flower-grower's home and to receive his favor. When a baby boy was born to this secondary wife, insults were heaped afresh upon the legal wife.

"See!" said the man, "see how prosperous I have become! Not only have I a young wife, but she has brought more good fortune to me by giving me a son; while you, unfortunate creature, you could not even keep the child you bore."

Without money, for all earnings now would be set aside for the son; without home; without hope, she found her way to San Francisco, and asked a little child whom she met in the Chinese community to direct her to the mission home. "Would you receive me," she asked at the door, "until I can find work to support myself?"

THE MONTHLY QUIZ

1. Give the parody on "Father, dear, father, Come home with me now."
2. Name a rural community changed through the progressive ideas of its pastor and wife.
3. What Associations are aiming to improve conditions in the country?
4. Complete the sentence "A permanent agriculture means
5. The OUTLOOK OF MISSIONS goes into how many states?
6. Give the tragedy of the flower-grower's wife.
7. What makes the Indians love Dr. L. Webster Fox?
8. Where and why did Christmas tapers burn in August?
9. Why is a Conference being held at El Paso?
10. Who wrote the Mission Band story?

Literature Chat

CARRIE M. KERSCHNER

NOVEMBER, the Thank Offering month, has become dear to the heart of every loyal member of the Woman's Missionary Society, Girls' Missionary Guild and Mission Band. What more noble objects than those listed on the Budget leaflet could bring greater challenge to us! Deaconess work, completion of Zartman Hall at Catawba College, a new dormitory for girls at the Indian School in Neillsville, Wis., Migrant work, Kindergarten work in Los Angeles and Japan, the Ziemer School for girls in China, work in Mesopotamia, the Kindergarten building in Japan, Christian Literature in Foreign Lands, and so on. But best of all, we want a large share in a special Thank Offering to help celebrate the 100th Anniversary of the Board of Home Missions. Shall it be a ten or twenty thousand Church-building Fund? Let's make it the latter sum.

To be sure, this is a Literature Chat—all this is a preamble to the announcement that to make our Thank Offering the largest it's ever been we shall need to use every available piece of literature prepared to make it such. A sample of everything is found in the T. O. Packet, 30c. Be sure to use the Service and Meditation, or plays, announcement cards and invitations and envelopes.

Program Committees should be thinking of the December program right now. Examine your packet—you may need to send for some things for your "Peace" program. The new "Peace Pageant" is in the hands of the printer. Watch for the title and price in the November Chat. "Across Borderlines," 75 cents, and "Thru the Gateway," 50 cents, are two books full of stories, plays and other suggestions for a program of World Friendship. Every leader should own these books—priced together, they cost only \$1.00. Your Church School Library should have copies.

Books for Story-Telling

"The Marigold Horse" (52 stories), \$1.25; "Next Door Neighbors," (Home

Missions only), \$1.25; Primary Missionary Stories, \$1.75; Junior Missionary Stories, \$1.75; "Never Again," \$1.50.

Our Church Colors

Do we know the significance of the red, orange and black? Dramatized "Our Colors" sells for 5 cents. Suitable to give in the worship period in Sunday School or any Church organization.

"Handy"

Who does not like to have things handy? "Handy" is the catchy title of a most handy book for the Church-Centered Recreation. Priced at \$2.50 it is cheap for your recreational activities in church the year round. A Kit magazine, issued quarterly, just fits into the cover of this loose leaf book and sells for \$1.00 per year. Single Kits, 25 cents. Autumn issue now ready.

Have you made all your plans for that Study Class in "Our Templed Hills" for November? Surely you purchased your books in time so that each member of the class read her copy through at least once and then had time to study Chapter I. The book sells for 60 cents paper; \$1.00 cloth bound. The Manual of Study, by Ralph Adams, is intended for rural groups. Price 15 cents. Suggestions for leaders for city groups also sells for 15 cents. In both of these supplemental helps will be found many practical activities for local groups.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. All other synods should order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

(Continued from Page 480)

congregation, and it is earnestly hoped that there may flow into the churches a stream of missionary knowledge and purpose which will prove to be a source of assistance and inspiration to the congregations for the extension of the Kingdom of God at home and abroad. If this result is attained, then, and only then, can we count the Conferences a complete success.

MISSION BAND STORY

WHAT ONE DOLLAR DID

THOMAS JONES, more often called Tommy, was 10 years old. His father and mother were dead, so he lived with Aunt Sue, a sister of his dear mother. Aunt Sue was not married. She lived in a neat little cottage beside a great oak tree, which Tommy was fond of climbing. But this had been forbidden by the aunt. There was one queer thing about Tommy—he had never set foot in a Sunday School or Church. The reason for this was that his parents died when he was a tiny baby and his aunt, though pleaded with by neighbors, refused to go or allow Tommy to go either.

One Sunday a change took place. Joe, who was Tommy's chum, asked him if he didn't want to come along to Sunday School with him. Tommy said he would ask Aunt Sue. To his astonishment, she said, "Why, yes, I suppose so; take this penny for your collection and be off." How Tommy enjoyed going to Sunday School! When he came home he told his Aunt all about it and asked her if he could not join. "I really couldn't say, Tommy; you see the reason I gave you permission to go today is . . . Oh, well, I suppose I'll have to tell you the whole story, from the very beginning." After drinking some water, she proceeded. "I don't suppose you know that your mother and I once had a young sister." "Where is she now?" inquired Tommy. "Wait a minute, Tommy; let me tell my story before you ask any questions. She was a very religious woman and wanted so badly to be a missionary. The rest of the family protested against it for fear some disaster would befall her while in foreign lands. But the wish did not leave her mind. So one day she packed up and went away without telling us and we never heard of her since. She might have written us some letters but they never reached us as we moved away from that town." "But that doesn't tell why you let me go to Sunday School today," interrupted Tommy. "Well, you see," began Aunt Sue, "I let you go today because this day is dear Jean's birthday. That is your

other aunt's name. I know if she were here she would make me send you to Sunday School, so that is why I did."

"May I join the Sunday School?" asked Tommy. "All right," was the answer much to Tommy's delight. Tommy was so happy. Now he could attend Sunday School every Sunday, just like his chum, Joe.

The next Sunday when Tommy and Joe were seated in their places, the teacher passed out some little envelopes. She told them they were for the extra collection for the following Sunday which would be Home Mission Day. When Tommy arrived at home, he explained to his aunt about the extra collection for Home Missions. "Oh, Tommy," she said, "You don't have to have extra collection. All people in this country are civilized and know about God. If it were for foreign missions, I would gladly give you some, for I know the circumstances there, but for Home Missions, no."

The fact that he would not have any extra collection bothered Tommy. I suppose I'll have to earn some, he thought. But by the time Home Mission Sunday came, he had only a nickel, which was not much more than his regular collection. "I'll not give my extra collection today, I'll wait another week and by that time I might have more." The next day, which was Monday, he eagerly went to his work to earn some money. This he did every day; at the end of the week he had \$1.00. How proud he was when he gave the money to his Sunday School teacher the following Sunday morning.

"I'm sorry, Tommy," she said. "They have already sent the money which they collected last Sunday, but I think I can fix that. Last summer I spent my vacation in the Carolina Mountains. Money is sadly needed there. Most of the people don't know a thing about God. They have one missionary; she's done very much for these people and she'd be glad to get this money. I'm sure she would know exactly what to do with it. And, Tommy, you send her a letter with the money and tell her you earned it. She'll appreciate it even more then."

Tommy did this. He also gave his address and wrote it in this fashion:

Thomas Jones,
516 Pine Avenue,
———, Ill.

Care of Miss Sue Brown.

We will now leave Tommy and go to the place where the letter and money are to be sent. As you know it is in the Carolina Mountains. In a little cabin a sad-faced lady sits before a table. A little girl, quite poorly dressed, skips into the room. "Missionary lady, I've got a letter here for you." Of course this letter is Tommy's. "Give it to me, Eliza," said the woman in a sweet voice. She opened it and scanned the writing. The letter was Tommy's. When she came to the address she said aloud "In care of Miss Sue Brown, Miss Sue Brown, why that's my sister," she said in an excited voice. Little Tommy may be my nephew. How

kind of a boy to send this dollar; it will do so much good work here."

She immediately set to work writing a letter to the woman whom she supposed was her sister. When Aunt Sue received the letter she was so glad to learn that her sister was in the United States, for the missionary lady really was her sister, that she answered the letter immediately and insisted that her missionary sister must take a vacation and come home. Tommy was just as surprised as his aunt when he found that he had another aunt in the United States.

Now Aunt Sue attends church every Sunday and that makes Tommy very glad. He is most thankful for the many wonderful things his gift of \$1.00 has brought about.

ESTHER WECKMUELLER,
12 years old.

Milwaukee, Wis.

100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

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THE DREAD TRACHOMA IS DISAPPEARING

No white physician is more beloved by the Indians than Dr. L. Webster Fox, the celebrated eye-specialist of Philadelphia. For many years he has made annual visits to reservations for the purpose of curing trachoma among the Indians.

This year Dr. Fox conducted a trachoma clinic at Browning, Montana, August 10-14, for the benefit of the Blackfeet Indians. Twelve young Indian physicians from adjacent reservations

came to Browning and, after observing Dr. Fox perform the operation, took their turns under Dr. Fox's supervision in operating on patients.

Several Indians on whom Dr. Fox performed operations for trachoma over twenty years ago at the Carlisle Indian School came to the hospital for examination. Although they had been in constant contact with the disease, Dr. Fox found no trace of the trouble.

(Continued from Page 468)

the Shenandoah Valley are really made aware of the opportunities of such an Institute that the affair can be made a regular yearly portion of the Program of Virginia Classis. It is up to Virginia Classis to show whether or not they desire this Institute continued. Those who were there from the start to the finish got as much in three days as it is possible to crowd into that space of time and went home enthusiastic over the really profitable time which they had had.

The Reformed folks out in Nebraska and Kansas and Missouri are a long way from any of their brethren, yet they are just as up-to-date in their desire for missionary information, and just as enthusiastic in the pushing of the program of missionary education in their congregations as any of their brethren who live nearer the great centers of the Church. In order to accommodate them it was decided this year to send two of our missionary leaders to represent us on the program of the United Presbyterian Missionary Conference at Tarkio, Missouri. Dr. Christopher Noss, of Wakamatsu, Japan, and Dr. Daniel Burghalter, Western Field Secretary of the Foreign Board, were chosen for this task. A letter from Rev. C. J. Snyder, of Dawson, Nebraska, says: "Think what a response it is to get two ministers and eleven delegates to a conference from a Classis as small as ours. We are hopeful next year to interest most of the Classes which should be interested. Drs. Burghalter and Noss were much appreciated. The United Presbyterian folks gave us won-

derful reception and entertainment. They are very anxious for fuller co-operation with us. They 'told the world' that there were a bunch of Reformed folks present." The Secretaries of the United Presbyterian Board have spoken in the finest terms of their appreciation of the visit of Drs. Noss and Burghalter. This is a fine beginning for a beautiful piece of Christian co-operation in missionary education.

Taken all in all, the Conferences did more work than ever before. This result is due in no small measure to the earnest, hard-working and enthusiastic Conference chairmen and leaders. On account of the absence of the Secretary of Missionary Education on his visit to the Mesopotamian Mission, it was impossible to get the Conference programs set up as early as usual this year or the promotional literature out as far in advance as in other years. This made it difficult for the leaders of the Conferences, but all of them worked hard to make up this handicap, and as a result we have had one of the finest series of Conferences we have ever had. The Conference teachers this year were especially fitted for their teaching, and the thanks of the whole Church is due to these people who prepared for their work in the Conferences so conscientiously and so faithfully and rendered their service so freely and so well.

It is to be hoped that the real results of the Conferences will be as successful as their initial meetings. The Conference does not end when the Conference sessions close. The final result of the Conference is to be attained back in the home

(Concluded on Page 477)

Forty Years in Japan

By Dr. J. P. Moore

I am delighted with your book—Forty Years in Japan. It is written in a most interesting, yet deeply touching and human style. It ought to interest many people more deeply than ever before in Foreign Missions.

REV. D. B. SCHNEIDER, D.D., LL.D.,
President North Japan College, Sendai, Japan.

Doctor J. P. Moore's book—Forty Years in Japan, is an interesting personal narrative of Japan's national and educational development, as, also, of the progress of Mission work in that land. The reader will gain from this volume a fairer conception of the best side of Japanese character; and the believer in Foreign Missions will rejoice in the results so effectually set forth in this volume.

REV. WILLIAM E. CHAMBERLAIN, Ph.D.,
Secretary Board of Foreign Missions, Reformed Church in America.

Dr. J. P. Moore has done a very important work for our Church in the preparation of this volume. It is illuminating and interesting from cover to cover, and, in some respects thrilling. We heartily commend this book. Teachers and members of Missionary Societies can hardly afford to be without it.

REV. ELLIS N. KREMER, D.D.,
Pastor Salem Church, Harrisburg, Pa.

This record of the splendid work of the Reformed Church in the United States in its missionary endeavors in Japan should interest the readers of the Reformed Church in America, because of its generous reference to our own missionaries, such as Drs. Verbeck, Ballagh and others.

DR. WM. ELLIOT GRIFFIS,
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Price, ONE DOLLAR Postpaid

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Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.
I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

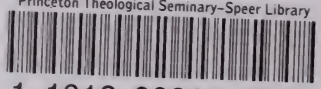
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